RELAÇAÕ
DA
CONVERSAÕ
DO R. SENHOR
JOAÕ THAYER.

AN ACCOUNT
OF THE
CONVERSION
OF THE REVEREND
MR. JOHN THAYER.

AN ACCOUNT OF THE CONVERSION

OF THE REVEREND

Mr. JOHN THAYER

Lately a Proteſtant Miniſter at Boſton in North America.

WRITTEN BY HIMSELF.

To which are annexed ſeveral extracts from a Letter to his Brother: and alſo a Letter from a Young Lady received by him into the Church.

Miſericordias Domini in æternum cantabo.
I will ſing the Mercies of the Lord for ever.
Pſ. 88. 1.

Firſt printed in London, and now in

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M DCC LXXXVIII.

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Pouco ha Miniſtro Proteſtante em Boſton na America do Norte:

Escrita por elle mesmo.

A que vaõ annexos varios Extractos de huma Carta eſcripta a ſeu Irmaõ: e outra de huma Senhora de poucos annos, que elle admittio á Igreja.

Miſericordias Domini in æternum cantabo.
Hei de cantar eternamente as miſericordias do Senhor. *Pſ.* 88. 1.

LISBOA.
Na Offic. Patr. de Francisco Luiz Ameno.
M. DCC. LXXXVIII.
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PREFACE.

THink not kind and Courteous Reader, that my deſign in publiſhing in Liſbon, the Copy of what has met with ſo much approbation, in four Editions, thro which it has already paſſed in London, is any other than that of giving glory to a moſt Bountiful God, who by a thouſand different means, fails not to afford light to thoſe who ſit in darkneſs, and in the ſhadow of death that they may turn from the paths of Error, which they have hitherto perſued, and enter into the Ways of Light and Truth.

This which was undoubtedly the intention, which actuated the Rev. Mr. John Thayer to write the abriged hiſtory of his Converſion, is that which has induced me to attempt it's translation, and alſo to adjoin thereto this Copy of the English

PREFAÇAÕ.

NAõ penſeis, amigo, e benevolo Leitor, que o fim deſta minha traducçaõ ſeja algum outro, mais que o dar gloria áquelle Deos Clementiſſimo, que naõ ceſſa por mil modos differentes de *allumiar aos que eſtaõ de aſſento nas trévas, e ſombra da morte*, para que deixando os caminhos do erro em que até agora andaraõ, entrem nos da luz, e da verdade.

Eſte, que foi ſem duvida o intento, que moveo o Reverendo Senhor Joaõ Thayer a' eſcrever a reſumida hiſtoria da ſua converſaõ; he tambem o meſmo, que me excitou a emprender a ſua traducçaõ, e ajuntar-lhe huma copia da Ediçaõ Ingleza para uti-

glish Edition, for the use of those, who are only acquainted with one of these languages. May the Blessing of the Omnipotent attend this our undertaking, and produce in the hearts of our Readers the holy and pious end, for which it was intended.

Therefore my kind Reader, whether Roman-Catholick or Protestant, let me here intreat you to pay such regard and attention to the account contained in the few following sheets, as may enable you, to gather from their perusal that plentiful fund of fruits, with which I wish you, to be so amply enriched. If a Roman-Catholick, be assured you will here find sufficient cause for glorifying incessantly that God by whose Bounty, you rest in the bosom of the true Church of JESUS Christ, a Happiness which, for want of a Grace so beneficial as that which his Benevolence has bestowed on you, so many thousands are at this present moment utter strangers to. If a Protestant, it is hoped you possess a

heart

utilidade dos que só entenderem huma das duas linguas. Queira o Omnipotente abençoar estes nossos trabalhos, e produzir nos corações dos nossos Leitores aquelle fim santo, e pio que nos moveo a emprehendellos.

Por tanto, Leitor amigo, qualquer que vós sejais, Catholico Romano, ou Protestante, peço-vos ponhais de parte toda a preoccupação, para que lendo attentamente a relação que aqui vos offereço, possais colher aquelles copiosos fructos de que eu vos desejo largamente enriquecidos. Se sois Catholico Romano, estai certo, que nella achareis sufficientes motivos para glorificardes incessantemente áquelle Deos, cuja Bondade vos faz repousar no gremio da verdadeira Igreja de Jesu Christo, felicidade de que tantos milhares ainda agora estão de todo privados, por falta de huma graça tão benefica, como a que a sua Benevolencia vos concedeo. Se sois Protestante, espero que tenhais hum co-

heart too noble, to ſuffer the intruſion of prejudice in the peruſal of a paper Originally intended and compoſed for your particular advantage; for which reaſon no ſpirit but that of true charity, could have dictated it, and for the ſame reaſon, it is hoped, cannot contain any thing diſguſting or offenſive.

What I could wish to recommend moſt particularly to your Obſervation, is that the ſeries of actions and events recited by this happy Convent ſtrongly declare, his ſteps could only be guided by that ſhining light which enlighteneth every man that cometh in to this World, *and which he availing himſelf of, has been taught* the Way, the Truth and the Life.

May God grant you alſo a participation of the ſame Divine Favours, and vouchafe to open your heart, to the ſweet impulſes of his Grace, that you may enjoy an equal ſhare of happineſs.

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coraçaõ taõ nobre, que vos naõ deixeis preoccupar na leitura de hum papel, que originalmente foi composto em particular utilidade, e beneficio voſſo: neſtes termos nenhum outro eſpirito ſenaõ o de verdadeira caridade podia ſer quem o dictaſſe, e por iſſo meſmo he de eſperar, que naõ contenha couſa alguma, que vos offenda, ou que vos diſgoſte.

O que eu muito particularmente deſejaria que obſervaſſeis, he que aquella ſerie de acçoẽs, e acontecimentos referidos por eſte feliz Convertido eſtá claramente moſtrando, que os ſeus paſſos ſó podiaõ ſer guiados por aquella brilhante *luz que allumia todo o homem que vem a eſte mundo*, e tambem que por elle ſe ter aproveitado della, he que lhe foi enſinado o *Caminho, a Verdade, e a Vida.*

Praza a Deos fazer-vos participante dos meſmos divinos favores, e ſe digne abrir o voſſo coraçaõ aos doces impulſos da ſua graça para que vos aconteça o gozardes tambem de huma igual felicidade.

Taes

These are my continual prayers for you: Prayers proceeding from a heart warm'd by the fervent desire of the Eternal Happiness and Welfare of man, and which suffer me now, feeling a strong attach, towards the English Nation to intreat my Roman-Catholick Reader to pray also for you, that the tie of Charity which unites us, may be cemented still closer thro that perfect union, which Jesus Christ only imparts to His Living Members, and which empowers me to declare myself.

Kind Reader

Your sincere friend

and

Very humble Servant

The Editor.

Taes saõ as orações, que eu faço continuamente por vós: orações nafcidas de hum coraçaõ, que ardentemente deseja a eterna felicidade, e bemaventurança do homem, e que pelo particular affecto, que tenho á Naçaõ Ingleza, me permittem rogar agora ao meu leitor Catholico Romano, que ore tambem por vós, e por todos os desta Naçaõ; para que o vinculo de caridade que já nos prende, se estreite ainda mais por meio daquella uniaõ intima, e perfeita, que Jesu Chisto só aos seus membros vivos communica; e a qual me authoriza para eu me declarar

Benevolo Leitor

Vosso sincero amigo

e

Servo muito humilde

O Tradutor.

AN ACCOUNT OF THE CONVERSION OF THE REVEREND Mr. JOHN THAYER.

THE Public Papers have already announced the Converſion of a Proteſtant Miniſter wrought at Rome, at the time of the miracles of Venerable Labre. I am that Proteſtant converted to the faith: and being led to it by a very ſpecial providence, like the blindman in the goſpel miraculouſly healed, it gives me pleaſure, and I think it my duty, to publiſh the mercies of a bountiful God, to whom I am indebted for the light and life of grace. Both my converſion, and my ſolemn abjuration at Rome, were public. Paſſing afterwar-

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JA' os Papeis publicos tem annunciado a Converſaõ de hum Miniſtro Proteſtante, feita em Roma no tempo dos milagres do Veneravel Labre. Eſſe Proteſtante convertido á Fé, ſou eu: e porque fui movido a fazello por huma Providencia muito eſpecial, bem como ao Cego do Evangelho milagroſamente curado, dá-me goſto, e até julgo obrigaçaõ minha o publicar as miſericordias de hum Deos generoſo, a quem ſou devedor da luz, e vida da Graça. A minha converſaõ, e a minha ſolemne abjuraçaõ em Roma, foraõ ambas publicas. Paſſando depois á França referi a minha Hiſ-

wards into France, I related my ſtory; or rather that of Divine Providence in my regard, to a great number of reſpectable perſons, who wiſhed to learn the particulars of it. I was afterwards ſtrongly ſolicited by ſome friends, to ſend it to the preſs, for the edification of Chriſtians, and for the greater glory of God. Yielding to their reaſons, and their authority, I now, by their advice, give it in Engliſh and French, in favour of thoſe who only underſtand one of thoſe languages.

I was born at Boſton of a family in eaſy circumſtances. I was brought up there in the Proteſtant Religion, the only prevailing, and almoſt the only known in New England. At firſt I had refuſed to ſtudy, but at the age of ſixteen, by reflection, and a certain deſire of improvement, I intreated my parents to put me to ſchool. By dint of application, I repaired loſt

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Hiſtoria, ou antes a da Divina Providencia a meu reſpeito, a hum grande numero de peſſoas reſpeitaveis, que deſejavaõ ſaber os particulares della. Fui depois diſto fortemente importunado por alguns amigos, para que a mandaſſe imprimir para edificaçaõ dos Chriſtãos, e para maior gloria de Deos. Rendendo-me pois ás ſuas razões, e á ſua authoridade, he que eu agora a dou á luz, e por conſelho tambem ſeu o faço tanto em Inglez como em Francez em beneficio daquelles que ſó entendem huma das duas linguas.

Eu naſci em Boſton de huma familia abaſtada. Alli fui educado na Religiaõ Proteſtante a unica predominante, e quaſi tambem a unica conhecida na Nova Inglaterra. A principio naõ tinha eu querido eſtudar, mas aos dezaſeis annos de idade, por reflexaõ que fiz, e por hum certo deſejo de melhoramento, roguei a meus Pais, que me pozeſſem no eſtudo: á força de applicaçaõ re-

pa-

time, and by the help of a good teacher, made a tolerably rapid progreſs. At the concluſion of my ſtudies, I was made a Miniſter of the Puritan ſect, and exerciſed my functions for two years, applying myſelf to the ſtudy of Holy Scripture, and to preaching. In the mean time, I felt a ſecret inclination to travel; I nouriſhed the deſire, and formed a reſolution of paſſing into Europe, to learn the languages which are moſt in uſe, and to acquire a knowledge of the conſtitution of ſtates, of the manners, cuſtoms, laws and government of the principal nations, in order to acquire, by this political knowledge, a greater conſequence in my own country, and thus to become more uſeful to it. Such were my human views, without the leaſt ſuſpicion of the ſecret deſigns of Providence, which was preparing for me more precious advantages. I embarked for Europe, and arrived in France at the end of the year 1781. I remained there ten

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parei o tempo perdido, e com ajuda de hum bom Meſtre fiz progreſſos algum tanto rápidos. Concluidos que foraõ os meus eſtudos, fui feito Miniſtro da Seita Puritana, e exercitei as minhas funções por eſpaço de dous annos, applicando-me ao eſtudo da Sagrada Eſcriptura, e á Predica. Neſte meio tempo ſenti em mim huma ſecreta inclinaçaõ a viajar; nutri o deſejo, e aſſentei de paſſar á Europa a aprender as linguas, que nella eſtaõ mais em uſo, e a adquirir hum conhecimento da Conſtituiçaõ dos Eſtados, uſos, coſtumes, leis e governo das principaes Nações, em ordem a alcançar, por meio deſta Sciencia Politica, hum adiantamento maior na minha Patria, e vir por eſte modo a ſer-lhe tambem mais util: taes eraõ os meus humanos intentos, ſem a minima ſuſpeita dos ſecretos deſignios da Providencia, que já entaõ me eſtava preparando mais precioſas ventagens. Embarquei para a Europa, e cheguei a França no fim do anno de 1781.

months, totally taken up in ſtudying the language, in reading the beſt authors, and inſtructing myſelf in the principles of the Government: I was there attacked with a fit of illneſs, and as I feared, that it would be attended with ſerious conſequences, my firſt concern was to forbid, that any Catholick Prieſt ſhould be ſuffered to come near me; ſuch was my attachment to my own ſect.

After my recovery, I ſpent three months in England, attentive as in France, in obſerving the manners and cuſtoms of the country. I was deſired to preach, I complied, but it being obſerved that my doctrine did not agree with that of the perſons before whom I ſpoke, I replied that I had taken it from the goſpel. It is on this that all the ſects, however oppoſite to each other, eſtabliſh their various ſyſtems; a ſtriking proof of the neceſſity of a living authority to fix it's true ſenſe! I returned to

Fran-

Alli me demorei dez mezes occupado todo em eſtudar a lingua, em ler os melhores Authores, e em me inſtruir nos principios do Governo: alli fui aſſaltado de huma enfermidade; e receando, que a eſta ſe ſeguiſſem conſequencias ſérias, o meu primeiro negocio foi logo prohibir o deixarem chegar-ſe a mim Padre algum Catholico; tal era o apego que eu tinha á minha Seita. Depois da minha convaleſcença gaſtei tres mezes em Inglaterra, attento, aſſim como em França, a obſervar os uſos, e coſtumes do Paiz. Pedirão-me que prégaſſe: condeſcendi; mas porque ſe notou, que a minha doutrina não concordava com a das peſſoas perante quem eu fallei, reſpondi, que eu a tinha tirado do Evangelho. Sobre eſte he que todas as Seitas, por oppoſtas que ſejão humas ás outras, eſtabelecem os ſeus varios Syſtemas; prova convincente da neceſſidade, que ha de huma authoridade viva, que determine o ſeu verdadeiro ſentido! Tor-

France, with an intention of passing from thence to Rome, constantly bent on the same pursuits, and as it may easily be imagined, strongly prejudiced both against the nation and the religion of that country, which had been represented to me in the most odious colours. However, during my stay in France, I had formed a less unfavourable idea of the Catholick Religion, and my intercourse with the Italians contributed also to remove my prejudices against them.

In our passage from Marseilles to Rome, we were becalmed, and obliged to stop some days at a little port called Port Ercole. *The Marquis D'Elmoro, a respectable old Gentleman, received me without any recommendation to him, and treated me with the kindness and affection of a father: his house, his table, his library were at my service, and when we parted,*

nei para França com tençaõ de paſſar dahi a Roma, conſervando conſtantemente os meſmos intentos, que até alli tinha tido, e como facilmente ſe póde imaginar, mui preoccupado, tanto contra a Naçaõ, como contra a Religiaõ daquelle Paiz, as quaes me tinhaõ ſido repreſentadas com as mais odioſas cores. Com tudo durante a minha demora em França, já eu tinha concebido idéas mais favoraveis da Religiaõ Catholica, e a minha communicaçaõ com os Italianos contribuio tambem a remover as preoccupações, que eu tinha contra elles. Na noſſa paſſagem de Marſelha para Roma acalmou-nos o vento, e fomos obrigados a demorar-nos alguns dias em hum pequeno Porto chamado *Porto Hercule*; Aqui o Marquez d'Elmoro, Cavalheiro velho, e veneranndo, me recebeo ſem recommendaçaõ alguma, e me tratou com a benignidade, e affecto de Pai: a ſua caza, a ſua meza, a ſua livraria eſtava tudo ás minhas ordens; e quando nós nos

ſe-

ed, he made me promiſe to correſpond with him. I had the happineſs, wherever I went, to meet with Italians of the ſame character, and all with whom I have been concerned, have ſhewn the ſame eagerneſs to oblige me, eſpecially the worthy and virtuous family in which I lodged at Rome, and in which I found myſelf as in the centre of my own family. Such goodneſs, ſuch cordiality to a ſtranger, to an avowed Proteſtant, at once touched and ſurpriſed me. This Religion, ſaid I, is not then ſo unſociable, and does not, as I have been told, inſpire ſentiments of averſion and intolerancy to thoſe of a different perſuaſion.

Thus, from day to day, I condemned the unjuſt prejudices, which had been ſuggeſted to me, and God diſpoſed matters at a diſtance to bring me inſenſibly to the happy term, at which I am arrived. My firſt concern at Rome, was to viſit

ſeparámos, fez que eu lhe prometeſſe correſponder-me com elle. A toda a parte que fui, tive ſempre a felicidade de encontrar Italianos do meſmo caracter, e todos aquelles com quem tenho tratado, todos elles me moſtraraõ o meſmo ardente deſejo de me obrigar, com eſpecialidade a eſtimavel, e virtuoſa familia com quem aſſiſti em Roma, e entre a qual me achei como no centro da minha propria. Tal bondade, tal cordialidade para com hum Eſtrangeiro, para com hum Proteſtante declarado, commovia-me, e ſurprendia-me ao meſmo tempo. Ora eſta Religiaõ, dizia eu, naõ he taõ inſociavel, nem inſpira, como a mim me tem dito, ſentimentos de averſaõ, e de intolerancia para com os que ſaõ de diverſa crença. Aſſim hia eu de dia em dia condemnando as injuſtas preoccupações, que me tinhaõ ſido ſuggeridas, e Deos de longe diſpondo os materiaes para me trazer ao termo feliz, a que tenho chegado. Em Roma o meu primeiro ne-

ſit the moſt celebrated maſter-pieces and monuments of antiquity, which attract the notice of ſtrangers; among others the Rotonda or Panthebn, a Temple formerly conſecrated to the worship of all the falſe deities of Paganiſm, but at preſent dedicated to the honour of the Bleſſed Virgin, and of all the Saints. At the ſight of this ſuperb edifice, I was ſtruck with an idea, which appeared to me ſublime, and which I thought might furniſh the ſubject of an elegant diſcourſe, if the Catholick Religion were true. The following is, in ſubſtance, the idea which occurred to me at that time. „ *This Temple, formerly* „ *conſecrated to the worship of falſe* „ *gods, now become the Temple of* „ *the true God; the croſs of Jeſus* „ *Chriſt raiſed on the wrecks of all* „ *the idols, collected to form for it,* „ *as it were, a more glorious trophy,* „ *and from thence exhibited to the* „ *whole world; this city, formerly the* „ *miſtreſs of the univerſe, and the ca-*

„ *pi-*

negocio foi ir visitar as mais celebres obras primas, e monumentos da Antiguidade, que attrahem a attenção dos Estrangeiros, entre outras a Rotunda, ou Pantheon, hum Templo antigamente consagrado ao culto de todas as falsas Divindades do Paganismo; agora porém dedicado á honra da B. Virgem, e de todos os Santos. Com a vista deste soberbo Edificio, se me excitou huma idéa, que me pareceo sublime, e que julguei poderia dar materia a hum elegante discurso, se a Religião Catholica fosse verdadeira. A idéa que então me occorreo, he em substancia a seguinte: » Este Templo antigamente consa-» grado ao Culto dos falsos Deoses, » agora feito o Templo do verdadei-» ro Deos; a Cruz de Jesus Christo » levantada sobre as ruinas de todos » os Idolos, juntos como para lhe fa-» bricarem hum mais glorioso Tro-» feo, e mostrada dalli a todo o mun-» do; esta Cidade antigamente a Se-» nhora do Universo, e a Capital do

» mun-

„ pital of the Pagan world, now become
„ the capital of the Chriſtian world;
„ theſe, I ſay, are living and laſt-
„ ing monuments of the triumphs of
„ Jeſus Chriſt over the ſtrong-armed,
„ and of the eſtabliſhment of his Em-
„ pire upon the ruins of that of Sa-
„ tan. Yes; it was worthy of God,
„ to make the centre of idolatry, the
„ centre of the true faith; the firſt
„ city in the world, the capital of
„ his kingdom; in ſhort, this famous
„ ſchool of all arts, this celebrated ci-
„ ty, which draws the attention of the
„ curious and ſtrangers from all parts
„ of the world, the ſchool of truth
„ and the common centre of union a-
„ mong all thoſe who believe in Jeſus
„ Chriſt: then nothing would be want-
„ ing to the exterior glory of his Re-
„ ligion, and to the viſibility of his
„ Church, which he undoubtedly in-
„ tended to exhibit to the eyes of all
„ mankind; it would then be truly a
„ City built upon a mountain, ſo ex-

po-

„ mundo Pagaõ, agora feita a Capi-
„ tal do mundo Chriſtaõ; eſtes, digo
„ eu, ſaõ vivos, e eternos monumen-
„ tos dos triumphos de Jeſus Chriſto,
„ ſobre o *forte armado*, e do eſtabe-
„ lecimento do ſeu Imperio ſobre
„ as ruinas do de Satanaz. Sim era
„ digno de Deos, o fazer do cen-
„ tro da Idolatria, o centro da verda-
„ deira Fé, da primeira Cidade do
„ Mundo, a Capital do ſeu Reino;
„ em poucas palavras, era digno
„ de Deos, o fazer deſta famoſa eſ-
„ cola de todas as Artes, deſta cele-
„ bre Cidade, que attrahe de todas as
„ partes do mundo a attençaõ dos cu-
„ rioſos, e eſtrangeiros, a eſcola da
„ verdade, e o centro commum de
„ uniaõ de todos aquelles que crem
„ em Jeſus Chriſto. Entaõ nada falta-
„ ria à gloria exterior da ſua Reli-
„ giaõ, e à viſibilidade da ſua Igre-
„ ja, a qual elle ſem duvida intentou
„ moſtrar aos olhos de todo o Genero
„ humano; entaõ ſeria ella verdadei-
„ ramente huma *Cidade edificada ſo-*

bre

„ posed to the sight of all the world, „ that it could not be concealed „. This idea pleased me much, and as I was fond of the eloquence of the pulpit, I wished it were true, to be able to treat so beautiful a subject. This first ray of ligth should have led me farther; but as yet, it was no more in my eyes than a pleasing fancy, which I relinquished to attend to the purposes I had formed.

I learnt Italian much sooner, and with much more facility, than French; and in a short time was able to read the best authors in that language. According to my intention, I studied at the same time, the constitution and actual state of Romie. From time to time however the Catholick Religion returned to my mind; and although it made no part of my plan of studies, I was desirous nevertheless of instructing myself thoroughly in it's principles, during my stay in that city; for

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„ *bre hum monte* taõ expoſta á viſta „ de todo o mundo, que naõ podeſſe „ ſer encoberta. „ Eſta idéa agradou-me muito; e como eu era muito apaixonado da Eloquencia do pulpito, deſejei que iſto foſſe verdade para poder tractar hum taõ bello aſſumpto. Eſte primeiro raio de luz ter-me-hia levado mais longe, mas por entaõ naõ me pareceo mais do que huma deleitavel fantaſia, a qual eu deixei para me applicar aos deſignios que tinha formado. Aprendi o Italiano muito mais depreſſa, e com mais facilidade do que o Francez; e em pouco tempo pude ler os melhores Authores, que ha naquella lingua. Segundo o meu intento eſtudava ao meſmo tempo a conſtituiçaõ, e eſtado actual de Roma, mas de tempos a tempos vinha-me á lembrança a Religiaõ Catholica; e poſto que ella naõ foſſe huma parte do plano dos meus eſtudos, com tudo tinha deſejo de me inſtruir inteiramente nos ſeus principios durante a minha demora naquella Cidade; pela meſ-

the same reason that I should have wished to know the Religion of Mahomet, had I been at Constantinople. I was far from suspecting that my own was false, or at least from thinking of embracing another; I only wished to know the doctrine of Catholicks from their own mouths, that I might not impute to them what they did not avow themselves. In this design I addressed myself to several Ecclesiasticks, and according to my custom of adapting my conversation to each one's profession, I entered on the topick of Religion; but they had more piety than light, and seeing me a determined Protestant, they condemned me without informing me, and we parted equally discontented, they with my attachment to my errors, and I with their zeal, which did not appear to be according to knowledge. On the whole, my only intention was to learn their opinions, not to be disabused of my own; and I thought of nothing more

meſma razaõ, que eu teria deſejado ſaber a Religiaõ de Mahomet, ſe tiveſſe eſtado em Conſtantinopla. Longe eſtava eu de ſuſpeitar que a minha meſma era falſa, ou ao menos eſtava longe de cuidar em abraçar outra; eu ſó deſejava ſaber a doutrina dos Catholicos, ouvindo-a da ſua meſma boca, para que eu lhes naõ imputaſſe o que elles naõ confeſſaõ. Com eſte deſignio recorri a varios Eccleſiaſticos, e ſegundo o meu coſtume de accommodar a minha converſaçaõ á profiſſaõ de cada hum, entrei na materia da Religiaõ; mas elles tinhaõ mais Piedade, do que Luz; e vendo-me hum Proteſtante reſoluto me condemnavaõ, ſem me inſtruir, e eu, e elles nos ſeparavamos igualmente deſcontentes; elles por ver o apego que eu tinha aos meus erros; e eu por ver o ſeu zelo, que naõ parecia ſer ſegundo a ſciencia. Em ſumma, o meu unico intento era conhecer a ſua opiniaõ, mas naõ o ſer deſenganado da minha; e naõ cuidava em mais nada ſenaõ em

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thus to satisfy my curiosity; but thanks to that admirable Providence which made all conduce to my good; as the desire of travelling had led me to the centre of light, without my knowledge, so the desire of instructing myself, brought me to the knowledge of the truth without my intention. After having often sought for an opportunity of conversing with some persons well informed, both able and willing to instruct me thoroughly in the Catholick doctrine, I met with two Ecclesiasticks in a place which I was accustomed to frequent. I entered into conversation with them, and declared who I was, and what I wanted. At that time I thought with respect to the Jesuits, as all other Protestants do; but yet, I told them I should be glad to form an acquaintance with some of them. I know, said I, that they are cunning, designing men, but they are celebrated for their learning; and while I profit by their lights, I will care-

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satisfazer a minha curiosidade. Mas graças áquella admiravel Providencia, que tudo fez concorrer para o meu bem; assim como o desejo de viajar me tinha levado ao centro da luz, sem eu o conhecer; da mesma sorte o desejo de me instruir, me trouxe ao conhecimento da verdade sem eu o intentar. Depois de ter por muitas vezes buscado occasião de conversar com pessoas bem instruidas, assim habeis, como desejosas de me instruir inteiramente na doutrina Catholica, encontrei dous Ecclesiasticos em hum lugar que eu era acostumado a frequentar: entrei em conversação com elles, e lhes declarei quem eu era, e o que desejava. Eu naquelle tempo pensava dos Jesuitas, como todos os mais Protestantes; mas isso não obstante, disse-lhes, que eu estimaria tomar conhecimento com alguns delles: eu bem sei, lhes disse eu, que elles são homens finos, e astutos, mas são celebrados pelo seu saber; e em quanto eu me aproveitar das suas luzes, cuidarei mui-

fully guard myself against their subtility. The two persons with whom I was then conversing were of the Society of Jesus; my frankness did not displease them; they declared themselves for what they were, adding that they would not undertake to give me the instructions I desired, but would refer me to an able man, who could satisfy my enquiries. In effect they introduced me to one of their Brethren, who was well known in Rome, and much distinguished for his learning and piety. „ Sir, „ said I, when introduced to the Gentleman, „ I may „ possibly have conceived some false „ notions of your Religion, as all „ the knowledge I have of it, is „ taken from the report of its ene„ mies; if this be the case, I „ wish to be undeceived, for I „ would not entertain a prejudice a„ gainst any person, not even a„ gainst the Devil. — Yet do not „ think of converting me, for cer-

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to em me guardar das ſuas ſubtilezas. As duas peſſoas com quem eu então eſtava converſando eraõ da Sociedade de Jesus : a minha ſinceridade em nada os offendeo ; antes elles ſe declararaõ quem eraõ , accreſcentando , que naõ tomariaõ ſobre ſi o dar-me as inſtrucções que eu deſejava , mas que me remetteriaõ a hum homem habil , que ſatisfaria ás minhas queſtões. Com effeito introduziraõ-me com hum dos ſeus Irmãos , que era bem conhecido em Roma , e muito diſtincto pelo ſeu ſaber , e piedade ; e tanto que a elle me preſentaraõ , lhe diſſe eu : » Senhor , póde ſer que eu tenha con- » cebido algumas noções falſas da voſ- » ſa Religiaõ , por iſſo meſmo que » todo o conhecimento , que della te- » nho , he tirado do que referem os » ſeus inimigos : ſe aſſim for , deſejo » deſenganar-me , porque eu naõ qui- » zera conſervar em mim preoccupa- » çaõ contra peſſoa alguma , nem ain- » da meſmo contra o diabo. Iſſo naõ » obſtante naõ penſeis em me conver-

„ tainly you will not ſucceed. „ This blunt introduction did not prevent him from receiving me with a gentleneſs and affability which could only be the effect of true charity. He conſented to have ſome conferences on Religion. At firſt he expoſed in order all the articles of the Catholick doctrine; which expoſition laſted ſome days. I liſtened with attention, and without interrupting him; but on my return home never failed to ſet down in writing the difficulties and arguments which ſeemed to combat each one of theſe dogmas and articles. Though many difficulties occurred to my mind, I could not but remark a wonderful harmony through the whole ſyſtem of the Catholick Religion, and a wiſdom which ſeemed to have ſomething divine. When he had finiſhed his expoſition, I propoſed in my turn, my difficulties and doubts; and we ſpent above three months

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» ter, porque certamente naõ haveis » de lograr o voſſo intento. » Eſta groſſeira introducçaõ naõ o embaraçou para me receber com huma corteſia, e affabilidade, que ſó podia ſer effeito de verdadeira caridade. Condeſcendeo em ter comigo algumas conferencias ſobre a Religiaõ. Primeiramente expoz elle por ordem todos os Artigos da doutrina Catholica, a qual expoſiçaõ durou alguns dias: eu o ouvia com attençaõ, e ſem o interromper, mas ao voltar para caſa nunca deixei de aſſentar por eſcripto as difficuldades, e argumentos que me pareciaõ combater cada hum deſtes Dogmas, e Artigos. Ainda que me occorriaõ muitas difficuldades, naõ podia com tudo deixar de notar huma admiravel harmonia em todo o Syſtema da Religiaõ Catholica, e huma ſabedoria que parecia ter alguma coiſa de divino. Tanto que elle acabou a ſua expoſiçaõ, entrei eu a propor as minhas difficuldades, e duvidas, e gaſtámos para cima de tres meſes em

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in discussing these articles. I was oftentimes at a loss for a reply; because I was candid in the discussion, and sincerely meant to instruct myself, and not to cavil: yet many obscurities and embarrassments still remained, which I was anxious to remove; and as this respectable man could only give me a few leisure hours, and at intervals; to fill up the vacant time between our conferences, I had recourse to another Jesuit, who had not less zeal or less knowledge. He began with me in a manner which surprised me. „ We will not, „ said he, „ enter on this subject at pre„ sent: Go, say the Lord's prayer „ thrice, and return to me on such „ a day. „ I could not refrain from smiling at the singularity of this reception, and replied, „ I am „ not yet a member of your Church, „ and already you impose on me a „ penance. „ We parted; but reflecting afterwards, that, prayer,

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discutir estes Artigos. Eu naõ sabia muitas vezes o que havia de responder, porque era candido na discussaõ, e pertendia sinceramente instruir-me, e naõ cavillar: isso naõ obstante, muitas escuridades, e embaraços me ficaraõ ainda, os quaes eu desejava ancioſamente remover; e como este respeitavel homem só podia gastar comigo humas poucas de horas, que tinha desoccupadas, e estas por intervallos; para encher o tempo, que me ficava vago entre as nossas conferencias, recorri a outro Jesuita, que naõ tinha menos zelo, nem menos saber. Elle começou comigo por hum modo que me surprendeo. „ Nós, disse elle, naõ havemos de „ entrar agora nesta materia: Vá, diga tres vezes o Padre nosso, e torne „ depois tal dia. „ Eu naõ pude deixar de me sorrir com a singularidade deste recebimento, e entaõ lhe repliquei „ : Eu ainda naõ sou membro da „ vossa Igreja, e já vós me impondes „ huma penitencia? „ Nós nos separámos; mas reflectindo depois, que a

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far from misleading, must be of real service to me; and that a Religion which teaches to begin by prayer an enquiry into it's tenets, must be confident that they are eſtabliſhed on ſolid proofs, I complied with what he had preſcribed, and met him on the day appointed. I was already acquainted with the Catholick doctrine; he had nothing more to do, than to clear up thoſe points, concerning which I ſtill had my doubts. As I propoſed my difficulties on each of theſe heads, he pointed out the paſſages in the beſt Theologians and Controvertiſts, where they are treated at large; he procured me their works, and I read them with attention. I had an opportunity of examining thoroughly each one of the articles conteſted between Proteſtants and Catholicks, and of weighing the reaſons which the latter alledge to ſupport their ſentiments. I derived likewiſe much help

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Oraçaõ, longe de me deſencaminhar, me ſeria realmente util, e que a Religiaõ, que enſina a começar pela Oraçaõ a indagaçaõ dos ſeus Dogmas, deve eſtar perſuadida, que elles eſtaõ fundados em provas ſólidas, condeſcendi com o que elle me tinha preſcripto, e fuy ter com elle no dia determinado. Eu já tinha conhecimento das doutrinas Catholicas: elle naõ tinha mais que fazer, ſenaõ acclarar-me aquelles pontos a reſpeito de que eu tinha ainda minhas duvidas. Tanto que eu propuz as minhas difficuldades ſobre cada hum deſtes pontos, elle me apontou as paſſagens dos melhores Theologos, e Controverſiſtas onde elles ſe achaõ largamente tractados; procurou-me as ſuas obras, e eu as li com attençaõ; tive occaſiaõ de examinar inteiramente cada hum dos artigos conteſtados entre Proteſtantes, e Catholicos, e de pezar as razões, que os ultimos allegaõ para ſuſtentar os ſeus ſentimentos; tambem me ajudou muito hum Religioſo Agoſtinho a quem eu recor-

from an Auguſtinian Friar, to whom I addreſſed myſelf at the ſame time, he took particular pains to ſhew me the difference which Catholicks make between articles of faith and ſimple opinions, which the Church permits to be treated in ſchools, without either adopting or rejecting them. This diſtinction threw a light on the ſubject, and contributed greatly to put clearneſs in my ideas: for Proteſtants, by blending theſe two objects, are accuſtomed to create confuſion in the whole ſyſtem. There is a perfect unity of faith among Catholicks; it is true that there are different opinions on many undecided points. It is from mixing together theſe two things, which are ſo widely different, that our adverſaries take occaſion to attribute to faith, what only belongs to free and indifferent opinions. The care which I thus took to conſult ſeveral Doctors, proved doubly uſeful to me: for at the ſame time that I profited of the lights

ri ao meſmo tempo ; teve eſte particular trabalho de me moſtrar a differença , que os Catholicos fazem entre os artigos de Fé , e as ſimples opiniões , que a Igreja permitte tractarem-ſe nas Eſcolas , ſem que todavia as adopte , ou as rejeite. Eſta diſtincçaõ deo luz á materia , e contribuio grandemente para a clareza das minhas idéas : porque os Proteſtantes miſturando eſtes dous objectos , eſtaõ accoſtumados a crear confuſaõ em todo o Syſtema. Entre os Catholicos ha huma perfeita unidade de Fé ; ainda que tambem he verdade que ha differentes opiniões ſobre muitos pontos , que ainda naõ foraõ decididos. De miſturarem eſtas duas coiſas , que ſaõ entre ſi taõ differentes , he que os noſſos adverſarios tomaõ occaſiaõ de attribuir á Fé , o que ſó he de opiniões livres , e indifferentes. Eſte cuidado , que eu tive de conſultar varios Doutores , foi-me dobradamente util ; porque ao meſmo tempo , que eu me aproveitava das luzes de cada hum delles , tinha occa-

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of each of them, I had an opportunity to remark that they agreed perfectly in matters of faith; which indeed must be one, as truth is one. This uniformity, which has subsisted among Catholicks, trough all ages, made a lively impression on me, because I had never discovered it among Protestants. I had been connected with the heads of our sects; I had often conversed with them; I knew their sentiments, there were not two among them who agreed in the most essential articles: what is more, there was not one who had not varied in his doctrine. I recollect that one of our most celebrated Preachers once made the same declaration to me. „ *When* „ *I preached in such a place* „ *said he* „ *I passed for heterodox; I was* „ *so at that time, for I had very* „ *erroneous sentiments; but I have* „ *changed since, and were I to* „ *preach there at present, my doctri-* „ *ne would be judged pure and or-*

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ſiaõ de notar, que elles concordavaõ perfeitamente em materias de Fé, a qual ſem duvida deve ſer huma, aſſim como a verdade he tambem huma ſó. Eſta uniformidade, que tem ſubſiſtido entre os Catholicos em todos os Seculos, fez em mim huma viva impreſſaõ, porque eu nunca a tinha deſcuberto entre os Proteſtantes. Eu tinha concorrido com os Cabeças das noſſas Seitas; muitas vezes tinha converſado com elles; ſoube os ſeus ſentimentos; naõ havia dois entre elles, que concordaſſem nos artigos mais eſſenciaes; e o que he mais, naõ havia hum ſó, que naõ tiveſſe variado na ſua doutrina. Lembro-me que hum dos noſſos mais celebres Prégadores me fez huma vez eſta confiſſaõ. „Quando eu préguei em tal lugar (me diſſe „elle) paſſei por Heterodoxo; e com „effeito eu o era entaõ, porque tinha „muitos ſentimentos erroneos; mas „depois tenho mudado; e ſe eu agora alli prégaſſe a minha doutrina, ſeria julgada por Orthodoxa; mas iſto

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orthodox; but this is common to all »
our Preachers; I do not know one »
who has not, like myself, varied »
in his doctine. « *This declaration made no impreſſion on me at the time he was ſpeaking, but it has occurred ſince, and has given riſe to many reflections: Another proof which verifies the common ſaying, That good or evil principles imbibed in youth produce ſooner or later their effect. This inſtability of our leading men in their doctrine cauſed me much pain: I ſaw that it was an inevitable conſequence of the fundamental principle of Proteſtants, which conſtitutes each one the judge of his own belief. By this principle there can be no fixed rule of faith. It is this which cauſes the eternal contradiction of miniſters among themſelves, and the frequent variations of each of them in their doctrine. I had endeavoured to conciliate their ſyſtems together, but could find no*

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» he commum a todos os noſſos Pré-
» gadores: naõ conheço hum, que naõ
» tenha, como eu, variado na ſua dou-
» trina.» Eſta confiſſaõ naõ fez impreſ-
ſaõ alguma em mim, no tempo em que elle eſtava fallando; mas occor-reo-me depois, e me foi origem de muitas reflexões: Outra prova que verifica o Proverbio, que os bons, e os máos principios, que na mocidade ſe aprendem mais cedo, ou mais tarde, produzem o ſeu effeito. Eſta inſtabilidade dos noſſos Meſtres na ſua doutrina, cauſou-me muita pena: vi que iſto era huma conſequencia inevitavel do principio fundamental dos Proteſtantes, que conſtitue a cada hum Juiz da ſua propria crença. Por eſte principio naõ póde haver huma regra certa de Fé. Elle he o que cauſa a eterna contradicçaõ dos Miniſtros entre ſi, e as frequentes variações de cada hum delles na ſua doutrina. Eu tinha feito esforços por conciliar os ſeus ſyſtemas entre ſi, mas naõ podia achar outro algum ca-

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other way, than by ſuppoſing it ſufficed to believe in Jeſus Chriſt, and to intend to honour God; but I ſoon found that this method, with which I was much pleaſed, tended equally to reconcile the moſt oppoſite and monſtrous ſects; I conſequently from day to day gave myſelf greater ſcope, and fixed no bounds to the liberty of thinking. I had friends among the Quakers, the Anabaptiſts, the Arminians and others, and in a ſhort time I ſhould have adopted a ſyſtem of toleration in it's greateſt extent. Proteſtants vainly pretend that they admit Scripture for the rule of their faith: ſince they acknowledge no living authority to determine it's ſenſe; ſince each one is ſuffered to give it a private interpretation, it is impoſſible to convince them of error; and when the Socinian, for inſtance, ſays, that he cannot find in Scripture a demonſtrative proof of the divinity of

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minho, ſenaõ o de ſuppor, que baſtava o crer em Jeſu Chriſto, e ter tençaõ de honrar a Deos; mas em breve achei que eſte methodo de que eu eſtava muito ſatisfeito, tendia igualmente a reconciliar as mais oppoſtas, e monſtruoſas Seitas: em conſequencia diſto fui dando cada dia a mim meſmo maior liberdade, e naõ puz limites alguns á liberdade de penſar: de ſorte que tinha amigos nos Quakers, nos Anabaptiſtas, nos Arminianos, e noutros; e em breve tempo teria adoptado o ſyſtema de Tolerancia na ſua maior extenſaõ. Os Proteſtantes vãmente allegaõ que elles admittem a Eſcriptura como regra da ſua Fé: huma vez que elles naõ reconhecem authoridade viva para determinar o ſeu ſentido; huma vez que ſe permitte a cada hum o dar-lhe huma interpretaçaõ particular, he impoſſivel convencellos de erro: e quando o Sociniano, por exemplo, diz que elle naõ pode achar na Eſcriptura huma prova demonſtrativa

Jeſus Chriſt, no one has a right to require that he ſhould believe this dogma, or to condemn him becauſe he rejects it. This principle goes farther, and leads the man who reaſons juſtly, to an indifference to all Religion, and ſaps the very foundation of Chriſtianity, by eſtabliſhing the private judgment of each individual the ſupreme Arbiter of his Creed. This reflection, and a thouſand others which occurred, had not, at that time, all the effect which they ought to have produced: however in the end they did not a little contribute to open my eyes to the truth. My reſearches had already carried me much farther than I had deſigned: at firſt I had only intended to form an exact knowledge of the Catholick doctrine, and I was inſenſibly come to ſuch a ſtate, that I diſcovered nothing in it, but what was reaſonable:

When I began my enquiry, I had not

da Divindade de Jeſu Chriſto, ninguem tem direito para requerer, que elle creia eſte Dogma, ou para o condemnar porque elle o rejeita. Eſte principio vai por diante, e leva o homem, que raciocina rectamente, a huma indifferença para toda a Religiaõ, e arruina os meſmos fundamentos da Chriſtandade, conſtituindo o juizo particular de cada individuo, ſupremo arbitro de ſua crença. Eſta reflexaõ, e mil outras que me occorriaõ, naõ tiveraõ naquelle tempo todos os effeitos que deviaõ ter produzido: com tudo por fim naõ contribuiraõ pouco para me abrir os olhos á verdade. Já as minhas peſquizas me tinhaõ levado mais longe do que eu tinha deſenhado: a principio taõ ſómente tinha intentado adquirir hum conhecimento exacto da doutrina Catholica, e inſenſivelmente cheguei a hum tal eſtado, que naõ deſcobri nella couſa, que naõ foſſe conforme á razaõ.

Quando eu começei a minha in-

not the leaſt ſuſpicion that my own ſect was falſe ; I already found it deficient , and had my doubts , though I was very far from being determined to abandon it. The prejudices in which I had been educated had ſtill too much influence over my mind , and my heart was not yet diſpoſed to make the ſacrifice which this change required. I thought I had done a great deal by reſolving to take with me to America the beſt works of Controverſy which had been written by Catholicks , and to read them on my return , with a determination of then changing my Religion , if after mature reflection I could not anſwer their arguments : for I was reſolved , whatever proof was brought againſt me , not to make my abjuration at Rome , for fear of taking a precipitate ſtep. Providence , ever watchful over me , did not ſuffer theſe delays which

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dagaçaõ, naõ tinha a minima ſuſpeita, de que a minha meſma Seita era falſa; eu já a achava defeituoſa, e tinha minhas duvidas; ainda que eſtava muito longe de me determinar a abandonalla. As preoccupações, com que eu tinha ſido educado, ainda tinhaõ demaſiada influencia ſobre o meu eſpirito, e o meu coraçaõ naõ eſtava ainda diſpoſto para fazer o ſacrificio que eſta mudança requeria. Muito julguei eu, que tinha feito em me reſolver a levar comigo para a America, as melhores obras de controverſia, que tinhaõ ſido eſcriptas por Catholicos; e a lellas na minha volta, com determinaçaõ de entaõ mudar a minha Religiaõ, ſe eu depois de madura reflexaõ naõ pudeſſe reſponder aos ſeus argumentos: porque eu eſtava reſolvido, qualquer que foſſe a prova que contra mim ſe produziſſe, a naõ fazer a minha abjuraçaõ em Roma, com medo de dar algum paſſo precipitado. A Providencia ſempre vigilante ſobre mim, naõ ſoffreo

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might have been fatal, but ordered various events which haſtened my converſion. A work of Father Segnery on the Guardian Angel fell at that time into my hands. This pious belief, that each of us has a tutelar Angel, the witneſs of all his actions, was not new to me; it had been inſpired into me from my infancy, but till then had had little or no influence on my conduct. The peruſal of this work renewed the impreſſions which had formerly been given me on this ſubject: I reflected on my paſt life; I reproached myſelf for having ſo often failed in the reſpect which I owed to my Guardian Angel, and I formed a reſolution to be careful in future to avoid every thing which could diſpleaſe him. This attention to preſerve myſelf from ſin undoubtedly contributed to my converſion; at leaſt it removed an obſtacle to the grace which God was

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demoras que podiaõ ter ſido fataes, mas ordenou varios acontecimentos que apreſſaraõ a minha converſaõ. Veio-me ás mãos neſte tempo huma obra do Padre Segneri ſobre o Anjo da Guarda. Eſta pia crença, que cada hum de nós tem hum Anjo tutelar, teſtemunha de todas as ſuas acções, naõ foi nova para mim, ella me tinha ſido inſpirada deſde a minha infancia, mas até entaõ tinha tido pouca, ou nenhuma influencia ſobre o meu modo de viver. A liçaõ deſte livro renovou as impreſsões que antigamente me tinhaõ ſido dadas ſobre eſta materia: reflecti na minha vida paſſada, e me exprobrei de ter por tantas vezes faltado ao reſpeito que eu devia ao meu Anjo da Guarda, e aſſentei de ſer cuidadoſo para o futuro de evitar tudo aquillo que o podeſſe offender. Eſta attenção a me preſervar do peccado contribuio indubitavelmente para a minha converſaõ; ao menos removeo hum obſtaculo á Graça, que Deos eſtava para

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to beſtow. Such was my ſituation; when the death of Venerable Labre, and the miracles which were ſaid to have been obtained through his interceſſion, began to make a noiſe at Rome, and to become the ſubject of every converſation. Notwithſtanding the inſtructions which I had received, and the lights which I had acquired, I was noways diſpoſed to credit the public reports concerning this truly extraordinary perſon. Of all my prejudices againſt Catholicks, the deepeſt rooted was a formal diſbelief of the miraculous facts which are ſaid to have happened among them. I had been brought up in this perſuaſion common to all Proteſtants; who never having been able to attain the gift of miracles, like the Fox in the Fable, diſdain it, and deny it's exiſtence. Not content with denying thoſe which were publiſhed at that time, I made them the ſubject of my raillery, and in

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me dar. Tal era a ſituaçaõ em que eu me achava, quando a morte do Veneravel Labre, e os milagres, que ſe dizia terem ſido obrados por ſua interceſſaõ, começaraõ a fazer rumor em Roma, e a ſer o ſujeito de toda a converſaçaõ. Naõ obſtante as inſtrucções que eu tinha recebido, e as luzes que tinha adquirido, naõ eſtava de ſorte alguma diſpoſto a acreditar o rumor publico a reſpeito deſta peſſoa verdadeiramente extraordinaria.

De todas as minhas preoccupações contra os Catholicos a mais profundamente arraigada era huma formal incredulidade dos factos milagroſos, que ſe contaõ ter ſuccedido entre elles. Eu tinha ſido criado neſta perſuaſaõ commum a todos os Proteſtantes; que naõ tendo nunca podido alcançar o dom de milagres, bem como a Rapoſa da Fabula, deſdenhaõ delle, e negaõ a ſua exiſtencia. Naõ ſatisfeito com negar os que entaõ ſe publicaraõ, fiz delles o ſujeito do meu ludibrio, e nas Caſas de Caffé

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the Coffeehouſes paſſed ſome very unbecoming jeſts on the Servant of God, with whoſe poverty and uncleanlineſs I was ſhocked; and on this head I went farther than any even of my Proteſtant friends. However the number and weight of the evidences increaſing daily, I thought that it was my duty to examine the matter myſelf. I frenquently converſed with the Confeſſor of the deceaſed, from whom I learnt a part of his life. I viſited four perſons, who were ſaid to have been miraculouſly cured; I was convinced by my own eyes of the ſtate in which they then were; I queſtioned them concerning the ſtate in which they had been; I informed myſelf of the nature and continuance of the illneſs with which they had been attacked, and the circumſtances of their cures, which had been operated in an inſtant. I collected the evidences of thoſe to whom they were known, and after all theſe informations, made with

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por algumas vezes zombei com muito indecoro do Servo de Deos, de cuja pobreza, e deſaffeio eu me tinha offendido: e neſte ponto ainda eu me adiantei mais do que Proteſtante algum dos meus amigos. Com tudo como o numero, e pezo das evidencias cada dia ſe augmentava, julguei que era obrigaçaõ minha examinar eu meſmo a materia. Converſei frequentemente com o Confeſſor do morto, de quem ſoube huma parte da ſua vida. Viſitei quatro peſſoas, que ſe diziaõ terem ſido milagroſamente curadas: fui convencido por meus proprios olhos do eſtado em que ellas entaõ eſtavaõ; fiz-lhe perguntas á cerca do eſtado em que ſe tinhaõ achado; informei-me da natureza, e continuaçaõ da doença de que tinhaõ ſido accommettidas, e das circunſtancias das ſuas curas, que tinhaõ ſido obradas inſtantaneamente. Ajuntei as evidencias daquelles que conheciaõ eſtas peſſoas, e depois de todas eſtas informaçõeſ tiradas com o maior cuida-

the greateſt care, I was fully convinced that the reality of each one of theſe miracles was at leaſt as well proved as the moſt authentic facts. One of theſe perſons, a Nun in the Convent of St. Apollonia, had burſt a blood veſſel; ſhe daily grew weaker and weaker for the ſpace of eighteen months; and at length was ſo reduced that ſhe could bear no nourishment: ſhe invoked Venerable Labre; took with a lively faith a draught into which one of his reliks had been dipped, and was cured in an inſtant: the ſame day ſhe went to Choir with the reſt of the Religious, eat without feeling any pain, and with eaſe performed the moſt painful offices of the Convent. This was atteſted by the Superior and ſix other Nuns of the ſame Community. I often ſaw the Nun who had been cured, ſpoke to her, and found her in perfect health and ſtrength. Not content with theſe proofs, I viſited the Phyſician who

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dado, fui plenamente convencido de que a realidade de cada hum deſtes milagres eſtava pelo menos taõ bem provada, como o facto mais authentico. A huma deſtas peſſoas, que era huma Freira do Convento de Santa Apollonia, tinha-lhe arrebentado huma veia: por eſpaço de dezoito mezes ſe foi ſentindo cada dia mais e mais debilitada, e por fim chegou a naõ poder conſervar alimento algum: invocou o Veneravel Labre, tomou com viva fé huma bebida em que tinha ſido molhada huma das ſuas reliquias, e em hum inſtante ficou curada; no meſmo dia foi ao Coro com as de mais Religioſas, e comeo ſem ſentir pejo algum, e com facilidade fez os officios mais penoſos do Convento. Iſto foi atteſtado pela Superiora, e por mais ſeis Freiras da meſma Communidade. Vi muitas vezes a Freira que tinha ſido curada, fallei-lhe, e achei-a com perfeita ſaude, e vigor. Naõ contente com eſtas provas, viſitei o Medico, que lhe tinha aſſiſtido durante

todo

had attended her during the whole courſe of her illneſs : he confirmed all that the Community had ſaid, and added, that he was ready to take his oath on the Goſpel that the illneſs was naturally incurable. I continued to ſee the Nun during the reſt of my ſtay at Rome, that is, for about four months. I had time to convince myſelf that her cure was laſting, and at my departure I left her in perfect health. Perſuaded that there was ſomething ſupernatural in theſe cures, I could not refrain from turning my thought on myſelf, and from conſidering the riſk I ran by remaining in my own ſect. Theſe reflections involved me in much perplexity; I can hardly expreſs the violent ſtate in which I then was. Truth appeared to me on every ſide; but it was combated by all the prejudices which I had ſucked in from my infancy. I felt all the force of the arguments

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o curſo da moleſtia : Elle confirmou tudo quanto a Communidade tinha dito ; e accreſcentou , que eſtava prompto a tomar hum juramento aos Santos Evangelhos em como a doença por meios naturaes era incuravel. Fui continuando a ver a Freira no reſto do tempo que me demorei em Roma , que foraõ perto de quatro mezes. Tive tempo de me convencer, de que a ſua cura era permanente, e quando parti , deixei-a com perfeita ſaude. Perſuadido de que neſtas curas havia alguma couſa ſobrenatural , naõ pude deixar de reflectir no meu eſtado , e de conſiderar o riſco , que eu corria em ficar na minha propria Seita. Eſtas reflexões involveraõ-me em muita perplexidade ; e difficilmente poſſo expreſſar o eſtado de deſaſocego em que eu entaõ eſtava. A verdade apparecia-me de todas as partes ; mas eſta era combatida por todas as preoccupações , que eu tinha bebido na minha infancia. Sentia toda a força dos

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which Catholicks oppose to the Protestant doctrine; but I had not the courage to yield. I clearly saw that the Church of Rome is established on innumerable and unanswerable proofs, and that her replies to the reproaches of Protestants are solid and satisfactory; but I must abjure errors in which I had been brought up, and which I had preached to others: I was a Minister in my own sect, and I must renounce my state and my fortune: I was tenderly attached to my family, and I must incur their indignation: Interests so dear kept me back: In a word, my understanding was convinced, but my heart was not changed. I was in these circumstances, fluctuating and undetermined, when a little book intitled Manifesto di un Cavaliero Christiano convertito alla Religione Catholica, *(which it would be good to*

argumentos, que os Catholicos oppoem á doutrina Proteſtante, mas naõ tinha valor para me dar por vencido. Via claramente que a Igreja de Roma eſtá eſtabelecida ſobre provas innumeraveis, e que ſenaõ podem refutar, e que as ſuas reſpoſtas aos inſultos dos Proteſtantes ſaõ ſólidas, e que ſatisfazem; mas conſiderava, tenho de abjurar erros com que tinha ſido educado, e que eu tinha prégado a outros: era Miniſtro na minha propria Seita, e agora tenho de renunciar ao meu eſtado, e aos meus bens: era ternamente amado da minha familia, e agora tenho de incorrer na ſua indignaçaõ: taõ caros intereſſes eraõ os que me ſuſpendiaõ; em huma palavra o meu entendimento eſtava convencido, mas o meu coraçaõ naõ eſtava mudado. Neſtas circunſtancias me achava eu fluctuando, e irreſoluto, quando me veio á maõ hum pequeno livro intitulado *Manifeſto de un Cavaliero Chriſtiano convertito alla Religione Catholica* (que ſeria bom

translate in to ſeveral languages, and to ſpread wherever there are Proteſtants) was put into my hands. The author gives an hiſtorical account of his converſion, and briefly diſcuſſes the points which are controverted between Catholicks and Proteſtants. He places in the begining a prayer which was communicated to him by a Catholick, and which the reader perhaps will not be ſorry to ſee.

„ Almighty and eternal God, Fa-
„ ther of mercy, I humbly intreat thee
„ by thy ſovereign goodneſs, to en-
„ lighten my mind, and to touch my
„ heart, that by true faith, hope and
„ charity I may live and die in the true
„ Religion of Jeſus Chriſt. I am ſure
„ that as there is but one true God,
„ ſo there can be but one faith, one
„ religion, one way of ſalvation, and
„ that every other way, which is op-
„ poſite to this, can only lead to end-
„ leſs miſery. It is this faith, Oh my

God,

traduzir-ſe em varias linguas para ſe eſpalhar por onde quer que houver Proteſtantes). O Author dá huma relaçaõ hiſtorica da ſua converſaõ, e brevemente diſcute os pontos que ſaõ controverſos entre Catholicos, e Proteſtantes: poem no principio huma Oraçaõ que lhe foi dada por hum Catholico, e a qual o leitor talvez naõ deſgoſtará de ver.

„ Omnipotente, e eterno Deos, Pai „ de miſericordia, eu vos rogo humil- „ demente pela voſſa ſoberana bonda- „ de, que allumieis o meu entendimen- „ to, e que toqueis o meu coraçaõ, „ para que eu, por meio da verdadei- „ ra fé, eſperança, e caridade, viva, e „ morra na verdadeira Religiaõ de Je- „ ſu Chriſto. Eu eſtou certo, que aſ- „ ſim como naõ ha ſenaõ hum Deos, aſ- „ ſim tambem naõ póde haver ſenaõ „ huma Fé, huma Religiaõ, hum ca- „ minho de ſalvaçaõ, e que todo outro „ caminho, que ſe oppoem a eſte, ſó „ póde levar a huma miſeria ſem fim: „ eſta fé, ó meu Deos, he que arden-

„ God, which I earneſtly deſire to
„ embrace, in order to ſave my ſoul.
„ I proteſt therefore before thy di-
„ vine Majeſty, and I declare by all
„ thy divine attributes, that I will
„ follow that Religion which thou
„ ſhalt ſhow me to be true; and that
„ I will abandon, at whatever coſt,
„ that in which I ſhall diſcover error
„ and falſhood: I do not deſerve, it
„ is true, this favour on account of
„ the greatneſs of my ſins, for which
„ I have a profound ſorrow, becauſe
„ they offend a God ſo good, ſo great,
„ ſo holy and worthy of my love;
„ but what I do not deſerve, I ho-
„ pe to obtain from thy infinite
„ mercy, and I conjure thee to grant
„ through the merits of the precious
„ blood which was shed for us poor
„ ſinners by thy only begotten Son
„ Jeſus Chriſt. Amen. „

When I received this book I had a ſecret preſentiment that it would give me the finiſhing ſtroke, and it was with

» temente deſejo abraçar em ordem a
» ſalvar a minha alma. Por tanto pro-
» teſto diante da voſſa Divina Mageſ-
» tade, e declaro por todos os voſſos
» divinos Attributos, que eu quero ſe-
» guir aquella Religiaõ que vós me
» moſtrardes ſer a verdadeira, e que
» quero abandonar a todo o cuſto a-
» quella em que eu deſcobrir erro, ou
» falſidade. He verdade que eu naõ
» mereço eſta graça, em razaõ da
» grandeza de meus peccados, dos
» quaes eu tenho hum profundo pezar
» por ſerem offenſas de hum Deos taõ
» bom, taõ grande, taõ ſanto, e di-
» gno do meu amor; mas iſto meſmo
» que eu naõ mereço, eſpero alcan-
» çallo da voſſa infinita miſericordia,
» e vos ſupplico mo concedais pelos
» merecimentos daquelle precioſo ſan-
» gue, que por amor de nós peccado-
» res foi derramado por voſſo Unige-
» nito Filho Jeſu Chriſto. Amen.

Quando eu recebi eſte livro tive hum ſecreto preſentimento de que elle era o que me havia de dar o ul-

with extreme difficulty that I could prevail on myself to peruse it. My soul was, as it were, rent by two contrary emotions. What combats, what assaults did I not at that time endure! I cast my eyes over the prayer, but could not prevail upon myself to say it; I wished to be enlightened, yet feared being too much so. My temporal interest, and a thousand other motives, crouded upon my mind, and counter-balanced the salutary impressions of grace. At length the interest of eternal salvation prevailed. I threw myself on my knees, I excited myself to say the prayer with the greatest sincerity I was capable of, and the violent agitation of my soul, with the conflicts it had sustained, drew from me an abundance of tears: I began then to read the book which is a short exposition of the principal proofs which establish the truth of the Catholick Religion. The whole of those different proofs which till then I had

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timo toque, e por isso com summa difficuldade me pude vencer a lello. A minha alma estava como despedaçada por dois movimentos contrarios. Que combates, que assaltos naõ soffri eu entaõ! Lanço os olhos para a Oraçaõ, mas naõ podia vencer-me a dizella; eu sim desejava ser alluminado, mas temia selo demasiadamente. Os meus interesses temporaes, e mil outros motivos se amontoavaõ no meu entendimento, e contrabalançavaõ as saudaveis impressões da Graça. Por fim pervaleceo o interesse da salvaçaõ eterna. Puz-me de joelhos, excitei-me a dizer a Oraçaõ com a maior sinceridade que pude; e a violenta agitaçaõ em que a minha alma estava pelo conflicto que tinha sustentado, arrancou de mim copiosas lagrimas: comecei entaõ a ler o livro, o qual he huma breve exposiçaõ das principaes provas, que estabelecem a verdade da Religiaõ Catholica. O todo formado destas differentes provas, que eu até entaõ só ti-

only viewed ſeparately: ſo many rays of light, collected, as it were, into one centre, made a lively impreſſion on my mind.

Beſides I did not make the ſame reſiſtance as formerly to the divine grace: God ſpoke to my heart at the ſame time that he enlightened my underſtanding, and gave me grace to ſurmount the obſtacles which had hitherto retarded me. I had not entirely finished the book, when I exclaimed, „ My God! I promiſe to „ become a Catholick. „ The ſame day I declared my intention to the family with which I lodged; it gave them joy, for they were truly pious. I went in the evening to the Coffee-houſe, where I imparted my change to all my Proteſtant friends; and to repair, as much as I could, the ſcandal which I had given, I defended the ſanctity of Venerable Labre, and declared that I had more proofs of

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tinha visto separadamente, bem como outros tantos raios de luz juntos, para assim o dizer, em hum centro, fez huma viva impressaõ no meu espirito.

Além de eu naõ fazer a mesma resistencia que dantes fizera á Graça Divina, fallou Deos ao meu coraçaõ, ao mesmo tempo que Elle allumiava o meu entendimento, e deo-me graça para vencer os obstaculos, que até alli me tinhaõ retardado. Ainda eu naõ tinha acabado de lêr inteiramente o livro, quando exclamei „ Meu „ Deos, eu vos prometto fazer-me „ Catholico. „ Esse mesmo dia declarei o meu intento á familia com quem assistia; noticia que lhe deo gosto, porque eraõ pessoas verdadeiramente pias. De tarde fui á Casa de Caffé onde participei a minha mudança aos Protestantes meus amigos; e para reparar, o mais que podia, o escandalo que tinha dado, defendi a santidade do Veneravel Labre, e declarei que eu tinha mais provas da verdade dos

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the truth of his miracles, than I would require for any fact whatever. Moreover, not to be ashamed of Jesus Christ, I invited a great number of friends to be the witnesses of my abjuration. Many lamented my weakness, others made a jest of it; but God, who called me to the faith, supported me, and I have a firm confidence that he will support me to my last breath.

I must acknowledge that before my abjuration; I had struggles for some time with my imagination respecting the worship of the Blessed Virgin and of the Saints. I had nevertheless been sufficiently instructed on this article, and did not doubt, but that it was profitable to employ with the Son, the intercession of his holy Mother, and that far from doing him an injury by honouring and loving her whom he had so tenderly loved himself, it was the mean of honouring him the more; yet my ancient prejudices returned

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Deus milagres do que eu requereria para qualquer outro facto. Além disto, para naõ parecer que me envergonhava de Jesu Christo, convidei hum grande numero de amigos para serem testemunhas da minha abjuraçaõ. Muitos lamentaraõ a minha fraqueza, outros fizeraõ zombaria della; mas Deos que me chamou para a fé, me sustentou, e tenho huma firme confiança, que elle me ha de sustentar até o meu ultimo alento.

Devo confessar, que antes da minha abjuraçaõ tive por algum tempo contendas com a minha imaginaçaõ á cerca do culto da B. Virgem, e dos Santos. Naõ obstante ter eu sido sufficientemente instruido neste artigo, e naõ duvidar que era proficuo o empregar para com o Filho a intercessaõ de sua Santa Mãi, e que longe de lhe fazer huma injuria em honrar, e amar aquella, a quem elle mesmo tinha taõ ternamente amado, eraõ estes os meios de mais o honrar: com tudo tornaraõ a lembrar-me as minhas

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and disturbed my mind in spite of myself.

The reproach of idolatry, which I had heard a thousand times brought against Catholicks on this subject, still alarmed me, though I knew it to be illfounded. I resembled those persons, who in their infancy, having had their imagination strongly impressed with the ridiculous stories of apparitions, at a riper age involuntarily shudder, where the same ideas recur, in spite of their reason, which wholly disowns them. I was obliged to offer violence to myself, and when I began to invoke the Blessed Virgin, I did it with trembling. I first addressed myself to God, protesting that I had no other design than to honour him, and that I desired to do it more perfectly by the intercession of his Blessed Mother, intreating him not to impute to me idolatrous intentions, which I disavowed with all my soul. Then addressing myself to the Blessed Virgin, „ Oh tender Mother, „ said I, „ if

antigas preoccupações, e bem a meu pezar, me inquietavaõ o eſpirito.

Os cargos de Idolatria, que mil vezes ouvira fazer aos Catholicos por eſte reſpeito, toda via me perturbavaõ, poſto que ſabia ſerem mal fundados. Parecia-me com aquellas peſſoas, que tendo deſde a ſua infancia vivamente gravadas na imaginaçaõ hiſtorias ridiculas de appariçoẽs, depois em huma idade mais madura, ſem querer, ſe horrorizaõ quando occorrem as meſmas idéas, a pezar da ſua razaõ, que de todo lhas nega. Vime obrigado a fazer violencia a mim meſmo; e quando comecei a invocar a B. Virgem fillo com tremor. Primeiro voltei-me para Deos, proteſtando-lhe que eu naõ tinha outro intento, ſenaõ honrallo, e que eu o deſejava fazer mais perfeitamente pela interceſſaõ da ſua B. Mãi, rogando-lhe que me naõ imputaſſe idolatras intenções as quaes eu negava com toda a minha alma. Depois voltando-me para a B. Virgem: O' tenra Mai „ lhe diſſe eu „ ſe me he licito invo-

» *if it be lawful for me to implore thy*
» *ſuccour, help me in the miſerable*
» *ſtate in which I am; it was through*
» *thee that the Saviour came to us;*
» *it is through thee that I deſire to*
» *go to him. The Scriptures teach me,*
» *that by thy means was wrought the*
» *firſt miracle of the evangelical law*
» *in the order of grace, (the ſanctifi-*
» *cation of St. John the Baptiſt)*
» *and the firſt in the order of nature,*
» *(the change of water into wine).*
» *Here remains another to be per-*
» *formed; do not refuſe to employ thy*
» *credit; I do not deſerve it: too*
» *long have I not known thee; but now,*
» *though with fear and trembling, I*
» *begin to addreſs thee; intercede for*
» *me with thy Divine Son.* » *Then re-*
turning to God, » *Oh Lord,* » *ſaid I,*
» *I implore thy light; thou haſt pro-*
» *miſed to liſten to thoſe who invoke*
» *thee; I do it from the bottom of*
» *my heart: thou art my witneſs that*
» *I ſeek truth at whatever expence:*
» *I cannot err in addreſſing my ſup-*

pli-

» car o voſſo ſoccorro, ajudai-me neſ-
» te miſeravel eſtado em que me acho:
» por Vós foi que a nós nos veio o Sal-
» vador, por Vós tambem he que eu de-
» ſejo ir a elle. A Eſcriptura me enſi-
» na, que por voſſo meio ſe obrou o
» primeiro milagre da Lei Evangelica
» na ordem da Graça (a ſantificaçaõ
» de S. Joaõ o Baptiſta), e o primeiro
» na ordem da natureza (a mudança
» da agoa em vinho.) Aqui reſta ou-
» tro ainda para ſe fazer: naõ refu-
» ſeis uſar do voſſo valimento; eu naõ
» o mereço: demaſiado tempo paſſei eu
» ſem vos conhecer; mas agora, ainda
» que com temor, e tremor, começo a
» reccorrer a Vós; intercedei por mim
» com voſſo Filho. » Entaõ voltando-
me para Deos, lhe diſſe: » Senhor,
» eu imploro a voſſa luz; Vós tendes
» promettido eſcutar aquelles que vos
» invocaõ; eu o faço do intimo do
» meu coraçaõ. Vós ſois teſtemunha
» de que eu buſco a verdade a todo
» o cuſto: eu naõ poſſo errar em di-
» rigir as minhas ſupplicas á voſſa

Bem-

plications to thy blessed Mother: Thou thyself wouldst be the cause of my error. —— Confidence and tranquility were the fruits of this prayer. From that time I have always had recourse to the Blessed Virgin, and I am confident that I have received grace through her intercession; gratitude obliges me to make this acknowledgment. I endeavour to join in every institution which tends to her honour, and I have pledged myself, and study as much as can depend on me, to extend the devotion to this dear Mother of God.

A very natural reflection here occurs: Can God suffer a person to be deceived in the choice of a Religion, when after exact watchfulness over his own conduct, after fervent prayer, after long and toilsome investigation, he determines to embrace it at the expence of all that is most dear to him on earth, —— family, state, fortune, reputation? If this Religion be false, may he not say, with a ce-

„ Bemdita Mãi; Vós mesmo ferieis en-
„ tão a causa do meu erro. „ Confian-
ça, e tranquillidade foraõ os fructos
desta Oraçaõ. Desde aquelle tempo
sempre tenho recorrido á B. Virgem,
e estou certo que eu recebi graça por
sua intercessaõ. Pelo que o agradeci-
mento me obriga a fazer esta con-
fissaõ. Trabalho por me unir a todo
o genero de instituto que tende a hon-
rallа. Tenho-me empenhado, e estu-
do quanto posso por extender a de-
voçaõ a esta querida Mãi de Deos.

Aqui me occorre huma reflexaõ muito natural: he possivel que Deos consinta que huma pessoa seja engana-da na escolha de huma Religiaõ, quando depois de exacta vigilancia sobre o seu procedimento, depois de fervorosa oraçaõ, depois de longa, e trabalhosa investigaçaõ, determina abraçallа á custa de tudo o que tem na terra de mais estimaçaõ, como he familia, bens, riqueza, reputaçaõ? Se esta Religiaõ for falsa, naõ póde esta pessoa dizer com hum celebrado

celebrated Divine, " Lord, it is thou who haſt deceived me!" This reflection will acquire a new degree of force, if I add the prodigious change which is made in me by my converſion. I heſitate to publish it; but think it my duty ſo to do, in order to glorify the mercy of God, and to render homage to the Catholick Religion, which I have now the happineſs to profeſs.

What difference between my preſent and former ſtate! My thoughts, my taſte, my views are wholly changed; I do not know myſelf again. As ſoon as I had taken my determination, I renounced the profane ſtudies in which I had been hitherto employed; I left my books half read; I parted with thoſe which belonged to me. From that time my paſſions have had little influence over me; my projects of ambition and ſettlement in the world are entirely laid aſide. I have no preten-

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Theologo „ Senhor, Vós he que fois „ o que me tendes enganado? „ Esta reflexaõ ha de adquirir hum novo graõ de força, se eu accrescentar a prodigiosa mudança, que em mim se fez pela minha conversaõ. Estou indeciso se a publicarei; mas cuido ser da minha obrigaçaõ o fazello em ordem a glorificar a Misericordia de Deos, e render homenagem á Religiaõ Catholica, que eu agora tenho a felicidade de professar.

Que differença entre o meu estado presente, e o passado! Os meus pensamentos, o meu gosto, os meus intentos estaõ inteiramente mudados. Eu mesmo já me naõ conheço. Tanto que tomei a minha determinaçaõ, renunciei aos estudos profanos, em que até aqui me tinha empregado; deixei os meus livros meio lidos, desfiz-me daquelles que possuia. Desde aquelle tempo pouca influencia tem tido sobre mim as minhas paixões; os meus projectos de ambiçaõ, e de estabelecimento no mundo estaõ postos de parte. Na terra naõ tenho pre-

ſions on earth: I take no pleaſure but in the things of God: I feel within my heart, a peace which I had never known; not, as formerly, the deceitful ſecurity of a ſtifled conſcience, which preſumes on the mercy of God, without ſeeing the danger to which it is expoſed: it is the ſweet confidence of a child who finds himſelf within the arms of a Father, and has reaſon to hope that nothing can tear him from them, notwithſtanding the dangers with which he is ſurrounded. Yes, this Religion is adapted to the heart: However ſolid and powerful the proofs are which convince me that it is the true Religion of Jeſus Chriſt, the ſatisfaction, the pure joy which accompanies it, is for me another kind of proof, not leſs perſuaſive. The truths, which I had moſt difficulty in believing, are thoſe in which I now find the greateſt conſolation. The myſtery of the Euchariſt, which appeared to me ſo incredible, is become an ever flowing ſource of ſpiritual de-

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tenções algumas ; naõ me deleito ſenaõ com as couſas de Deos. Sinto dentro em meu coraçaõ huma paz, que nunca tinha conhecido ; naõ a enganoſa ſegurança , como dantes , de huma conſciencia ſuffocada , que preſume da miſericordia de Deos, ſem ver o perigo a que eſtá expoſta : mas ſim a doce confiança de hum filho que ſe acha entre os braços de hum Pai , e que tem razaõ para eſperar que nada o arranque d'entre elles , naõ obſtante os perigos de que ſe acha cercado. Sim , eſta Religiaõ he accommodada ao coraçaõ : Por ſólidas , e poderoſas que ſejaõ as provas que me convencem de que eſta he a verdadeira Religiaõ de Jeſu Chriſto , a ſatisfaçaõ que a acompanha , he para mim outro genero de prova naõ menos perſuaſivo. As verdades que eu tinha mais difficuldade a crer , ſaõ aquellas em que eu acho agora a maior conſolaçaõ. O myſterio da Euchariſtia , que me parecia taõ incrivel , tornou-ſe em huma fonte perenne de de-

lei-

light: Confeſſion, which I had conſidered as an inſupportable yoke, ſeems infinitely ſweet, by the tranquility which it produces in the ſoul. Oh! if Proteſtants and unbelievers could taſte thoſe ſweets which are felt at the foot of the Altar, they would ſoon alter their ſentiments! Oh! that I could be heard by them all, I would cry out to them: „ Taſte and ſee how „ ſweet and good is the Lord to thoſe „ who ſerve him in the holy ſociety, „ which he has formed himſelf, and „ which he vivifies by his ſpirit. „ This is the prevailing wiſh, this is the only deſire of my heart, to extend as much as lies in my power, the dominion of the true faith, which is now my joy and comfort. I ambition nothing more; for this purpoſe I deſire to return to my own country, in hopes, notwithſtanding my unworthineſs, to be the inſtrument of the converſion of my countrymen; and ſuch is my conviction of the truth of Roman Catholick Church, and my gratitude

for

leite eſpiritual. A confiſſaõ, que eu tinha conſiderado como hum jugo inſopportavel, parece-me infinitamente ſuave, pela tranquilidade que produz na alma. Oh! ſe os Proteſtantes, e incredulos provaſſem eſtas doçuras que ſe experimentaõ ao pé do Altar; elles mudariaõ logo de opiniaõ! Oh! que ſe eu podeſſe ſer ouvido delles todos, eu lhes bradaria: „ Pro„ vai, e vede, quam ſuave he o Se„ nhor para aquelles que o ſervem na „ ſociedade ſanta, que Elle meſmo for„ mou, e que Elle vivifica com o ſeu „ eſpirito. „ Eſte he o deſejo predominante, eſte o unico deſejo do meu coraçaõ, extender quanto em mim cabe, o dominio da verdadeira fé, a qual he agora a minha alegria, e conforto. Nada mais appeteço: por eſte motivo deſejo voltar para a minha Patria na eſperança de ſer, a pezar da minha indignidade, o inſtrumento da converſaõ dos meus Compatriotas; e de tal modo eſtou convencido no que toca á verdade da Igreja Catho-

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*for the signal grace of being called to the true faith, that I would willingly seal it with my blood, if God would grant me this favour, and I doubt not but he would enable me to do it. I intreat all those who shall peruse this narrative, to pray with fervour the Father of Lights, and the God of Mercies, to bless the designs of his unworthy servant, and to open an easy access to the faith in my country, and to cause it to shoot forth and to fructify in a land in which it has never yet been professed. Perhaps, and I dwell with pleasure on the consoling thought, perhaps I say, he who raises up, and casts down Empires, as he pleases; who does all for his Elect, and for the interest of his Church, has only permitted and brought to an end, the surprising Revolution * of which we have*

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* The Independence of the Thirteen States of America.

lica Romana, e tal he o meu agradecimento pela aſſignalada graça de ſer chamado á verdadeira fé, que de boa vontade a ſellaria com o meu ſangue, ſe Deos me quizeſſe conceder eſte favor, e naõ duvido que elle me quizeſſe habilitar para o fazer. Rogo a todos aquelles que lerem eſta narraçaõ que orem com fervor ao Pai das luzes, e ao Deos das miſericordias, que abençoe os deſignios do ſeu indigno ſervo, e abra hum facil acceſſo á fé na minha Patria, e faça que ella ſe propague, e fructifique em huma terra em que nunca foi profeſſada. Talvez (com goſto me demoro neſte penſamento pela conſolaçaõ que me cauſa) talvez, digo, aquelle que alevanta, e abbate Imperios como lhe apraz, que faz tudo pelos ſeus eſcolhidos, e pelo intereſſe da ſua Igreja, ſó permittiſſe, e levaſſe ao fim a paſmoſa * Revoluçaõ, de que fomos teſtemu-

* A independencia dos 13 Eſtados da America.

have been witneſſes, in order to accomplish ſome great deſign, and much more happy Revolution in the order of grace. Amen.

London, Aug. 24. 1787.

JOHN THAYER.

manhas, em ordem a acabar algum grande deſignio, e outra muito mais feliz Revoluçaõ na ordem da Graça. Amen.

Londres 24 de Agoſto de 1787.

JOAÕ THAYER.

VA-

SEVERAL EXTRACTS FROM A LETTER WRITTEN TO HIS BROTHER,

In Anſwer to ſome Objections.

MY DEAR BROTHER,

YOur firſt *objection, taken from the perſecutions that Catholicks have excited againſt their enemies, only proves that there have ever been bad Catholicks, who, under pretext of Religion, have vented the malignity of their heart. Our Religion, far from approving, highly condemns all ſuch Chriſtians, and knows no other inſtrument of defence than mildneſs, patience and charity. There have been, and ſtill are, cruel and perſecuting Catholicks, as there are alſo cruel Proteſtants; but neither*

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VARIOS EXTRACTOS

De huma Carta eſcripta a ſeu Irmaõ em reſpoſta a algumas Objecções.

MEU QUERIDO IRMAÕ.

A Voſſa primeira objecçaõ, tirada das perſeguições que alguns Catholicos tem excitado contra ſeus Inimigos, ſómente prova, que em todo o tempo tem havido máos Catholicos, que ſob pretexto de Religiaõ tem deſaffogado a malignidade de ſeus corações. A noſſa Religiaõ, longe de approvar, altamente condemna todos eſſes Chriſtãos, e naõ conhece outro inſtrumento de defenſaõ, que a brandura, paciencia, e caridade. Tem havido, e ainda ha Catholicos crueis, e perſeguidores, aſſim como tambem ha Proteſtantes cru-

one nor the other are ſo in conſequence of their principles; but becauſe they deviate from them. We do not pretend that all Catholicks are Saints; we unhappily ſee the contrary, and it is this that afflicts all the good. This however I can aſſure you, after a vaſt acquaintance among Catholicks of ſeveral different kingdoms, that I never yet ſaw a ſingle one expreſs any bitterneſs or animoſity againſt Proteſtants; on the contrary, they pity them, and pray for them, as deluded and deceived. Examine whether ſuch be the ſentiments of your different ſects towards us, and even towards each other, and afterwards decide who have a perſecuting ſpirit, we or you.

2. *As we lay great ſtreſs on the unity of doctrine that ever has prevailed among Catholicks, you think*

crueis ; mas nem huns , nem outros o saõ em consequencia dos seus principios , mas sim porque se desviaõ delles. Nós naõ pretendemos dizer , que todos os Catholicos saõ Santos ; desgraçadamente vemos bem o contrario , e isto he o que affligе a todos os bons : porém o que vos posso assegurar he , que depois de huma larga familiaridade entre Catholicos de varios Reinos differentes , ainda naõ ví hum só , que expressasse algum genero de amargura , ou de odio contra os Protestantes ; pelo contrario compadecem-se delles , e oraõ a Deos por elles como por huns homens illusos , e enganados. Examinai agora se saõ estes os sentimentos das vossas differentes Seitas para comnosco , ou ainda os de humas para com as outras , e depois decidi quem tem espirito perseguidor , se nós , se vós.

2 Como nós nos estribamos muito na unidade de doutrina , que sempre tem prevalecido entre os Catholi-

to weaken this our argument by oppoſing to us the unity that reigns among Mahometans. But let me tell you, that this unity of belief, which you attribute to them, is wholly imaginary; for according to the beſt hiſtorians, the Mahometans are divided firſt into the two great ſects of Omar and Ali. Theſe laſt, who are called Schiites, form five principal ſects, which, like ſo many trees, ſhoot into ſeventy branches. Among all theſe different ſocieties there is a vaſt variety of belief. Some doubt of their Religion, and are pure Deiſt; others admit the Metempſychoſis; others abſolute predeſtination, &c. They give each other the titles of orthodox and heterodox, and carry their mutual hatred to ſuch an extremity, that in their pilgrimage to Mecca, they form ſo many bands apart, refuſing to pray together. There can be then no queſtion between us about Mahometan

unity,

ſicos, julgais vós enfraquecer eſte noſſo argumento, oppondo-nos a unidade que reina entre os Mahometanos: mas deixai-me dizer-vos, que eſta unidade de crença, que vós lhes attribuis, he ſómente imaginaria, porque ſegundo os melhores Hiſtoriadores, os Mahometanos eſtaõ divididos nas duas grandes Seitas de Omar, e Ali. Eſtes ultimos, que ſaõ chamados Schiites, formaõ cinco Seitas principaes, que bem como outras tantas arvores, lançaõ de ſi ſetenta ramos. Entre todas eſtas differentes Sociedades ha huma muito grande variedade de crença. Huns duvidaõ da ſua Religiaõ, e ſaõ puros Deiſtas; outros admittem a Metempſycoſis; outros a Predeſtinaçaõ abſoluta, &c. Daõ-ſe mutuamente os titulos de Orthodoxos, e Heterodoxos, e levaõ o odio que ſe tem a tal extremo, que nas ſuas perigrinações a Mecca, naõ querendo orar juntos, formaõ outros tantos corpos á parte: logo naõ póde haver queſtaõ entre nós ſobre a unidade Mahometana, mas

but only that of Proteſtants. Now I aſſert that if you were all perfectly of the ſame opinion, this would be the work of chance, and not the conſequence of your principles. There is nothing in your fundamental principles that neceſſarily produces this unity; on the contrary, your principle, that „ every one „ is to examine for himſelf, „ muſt be naturally a ſource of diviſion; whereas the conſtitution of our Church is ſuch, that it is impoſſible there can be diviſion concerning articles of faith. Remark, I ſay concerning articles of faith; for in matters of opinion, each one is free to hold what he pleaſes: but as ſoon as the Church has decided, that ſuch a point belongs to the faith, all true Catholicks, becauſe they hold her infallible, neceſſarily ſubmit to the deciſion. Thoſe that refuſe to ſubmit, by this very refuſal really ſeparate themſelves from the Church, ſince they thus renounce her fundamental prin-

ſómente ſobre a dos Proteſtantes. Agora defendo eu, que ſe vós foſſeis todos da meſma opiniaõ, iſto ſeria obra do acaſo, e naõ conſequencia dos voſſos principios. Nada ha nos voſſos principios fundamentaes, que produza neceſſariamente eſta unidade; pelo contrario o voſſo principio de que » a cada hum toca examinar por ſi» deve ſer naturalmente huma origem de diviſaõ ao meſmo tempo que a conſtituiçaõ da noſſa Igreja he tal, que he impoſſivel poder haver nella diviſaõ a reſpeito dos Artigos de Fé. Reparai que eu digo a reſpeito dos Artigos de Fé; porque em materias de mera opiniaõ he livre a cada hum ſuſtentar o que lhe parece; mas logo que a Igreja tem decidido que tal ponto he de fé, todos os verdadeiros Catholicos, porque a tem por infallivel, neceſſariamente ſe ſujeitaõ á deciſaõ. Aquelles porém que refuſaõ ſujeitar-ſe, por eſta meſma repulſa, ſe ſeparaõ realmente da Igreja, porque deſte modo negaõ o ſeu principio fundamental,

principle, i. e. that she is the infal-
lible „ basis of truth, „ 1 Tim. iii. 15.
This individual unity of faith is evi-
dently marked in Scripture, and was
certainly Christ's intention in found-
ing his Church. It is said, Ephes.
iv. 4. 5. *there is „ one body and one*
„ Spirit; „ to animate it, one Lord,
„ one faith, one baptism, „ i. e. our
faith ought to be one *in the same sen-*
se as our Lord Jesus is one, *i. e.*
strictly and absolutely so. Our Church
alone can pretend to this unity: *which*
of itself suffices to convince the unpre-
judiced, that she alone is Christ's
spouse: yet we do not pretend to as-
sign this as the only note to distin-
guish her: there are three others mar-
ked in the creed, which you admit as
well as we, viz. holiness, apostolici-
ty, *and* catholicity. *Examine whe-*
ther all or any of these marks belong
to your sects.

Observe that all the Fathers of
the Church had our idea of the ne-
cessity of unity of faith in Christ's
Church:

a ſaber, que ella he a infallivel „ Ba-
„ ſe da verdade „ 1 Tim. iii. 15. Eſ-
ta unidade individua de fé eſtá evi-
dentemente ſignificada na Eſcriptura,
e foi certamente o intento, que Chriſ-
to teve quando fundou a ſua Igreja. Eſ-
tá eſcripto Epheſ. cap. iv. 4. 5. Ha
„ hum corpo, e hum Eſpirito „ para o
„ animar, hum Senhor, huma Fé, hum
„ Baptiſmo „ iſto he, a noſſa fé deve
ſer huma no meſmo ſentido em que Je-
ſus Senhor noſſo he hum; iſto he ri-
goroſa, e abſolutamente tal. Só a
noſſa Igreja póde allegar eſta unida-
de, a qual per ſi meſma baſta para
convencer os naõ preocupados de que
ſó ella he a Eſpoſa de Chriſto: com
tudo nós naõ pertendemos aſſignar eſ-
ta como nota unica, para a diſtinguir-
mos; ha mais tres notadas no Credo,
as quaes vos admittís da meſma ſor-
te que nós, a ſaber, Santidade, A-
poſtolicidade, Catholicidade. Exami-
nai ſe todas, ou algumas deſtas no-
tas competem ás voſſas Seitas.

Obſervai que todos os PP. da Igre-
ja tinhaõ a meſma idéa, que nós te-

Church: you as well as we regard them as Saints; and certainly by their nearness to Christ's and the Apostles' times, they must have known their mind. I could cite volumes of texts from their works to prove this, as well as the other articles of our faith; but the bounds of a letter forbid.

3. *What seems to give you the most pain in our doctrine is, the* infallibility *which we attribute to our Church. A simple explication of this point must remove, I think, whatever it has alarming. Observe* first, *that we attribute this infallibility to the whole Church, i. e. to the majority of Bishops joined to the Pope, and not to the Pope alone. If some particular Divines regard the Pope alone as infallible, this their opinion cannot be justly imputed to the whole Church, which has never defined any such thing. But in order to put our doctrine of infallibility in a clear light, let*

nos da necessidade de unidade de fé na Igreja de Christo, vós tendes-los por Santos, da mesma sorte que nós: e certamente pela sua proximidade aos tempos de Christo, e dos Apostolos, devem ter conhecido qual era o seu espirito. Eu podia citar volumes de textos das suas obras para provar tanto este, como os outros artigos da nossa fé; mas os limites de huma carta me prohibem.

3 O que na nossa doutrina parece inquietar-vos mais, he a infallibilidade que nós atribuimos á nossa Igreja. Hũa simples explicaçaõ deste ponto penso que ha de remover tudo o que nelle ha que vos póde perturbar. Observai primeiro que nós attribuimos esta infallibilidade á Igreja toda, isto he á maior parte dos Bispos juntos com o Papa, e naõ ao Papa só. Se alguns Theologos particulares consideraõ o Papa per si só como infallivel, esta sua opiniaõ naõ se póde justamente imputar a toda a Igreja, a qual nunca definio semelhante cousa. Mas em ordem a pôr a nossa doutrina de infallibili-

»» recur to that moment, when Christ, by his Spirit, »revealed »» all truth »» to his Apostles, and established them, and the Pastors their successors, as depositaries of these truths. This body of Pastors, thus established, have, in all ages, declared every raising novelty to be contrary to the sacred deposit committed to them by Christ: Thus when Arius denied the divinity of Christ, the Church condemned him, and declared, that she had received the contrary: Thus when Pelagius denied original sin, the Church declared his doctrine contrary to her deposit, and brought baptism, which had ever been practised in her bosom, as a standing proof of our corrupt origin. Her infallibility consists then in the publick and perpetual testimony that she ever renders to truths of fact. For what is the Christian Religion, my dear Brother?

dade em huma luz clara, recorrâmos áquelle momento em que Chriſto pelo ſeu Eſpirito revelou » toda a verdade » aos ſeus Apoſtolos, e os eſtabeleceo a elles, e aos Paſtores ſeus ſucceſſores por depoſitarios deſtas verdades. Eſte corpo de Paſtores aſſim eſtabelecido he o que tem declarado em todos os Seculos qualquer hereſia, que ſe levantava, por contraria ao ſagrado depoſito que lhes fora commettido por Chriſto: Aſſim quando Ario negou a Divindade de Chriſto, a Igreja o condemnou, e declarou que ella tinha recebido o contrario: da meſma ſorte quando Pelagio negou o peccado Original, a Igreja declarou a ſua doutrina por contraria ao ſeu depoſito, e produzio o Baptiſmo, que tinha ſempre ſido praticado no ſeu gremio, como huma prova permanente da noſſa origem corrompida: logo a ſua infallibilidade conſiſte no publico, e perpetuo teſtemunho, que ella ſempre dá ás verdades de facto. Porque que couſa he a Religiaõ Chriſtã, meu que-

ther? It is a publick fact. Whether Chriſt has exiſted, taught ſuch and ſuch doctrines, wrought ſuch and ſuch miracles? Whether the Bible be written by ſuch and ſuch authors? &c. all theſe points are matters of fact that have fallen under the ſenſes, and that can only be known by eye or ear witneſſes. The teaching Church, i. e. the majority of Biſhops united to the Pope, is this body of hereditary Biſhops: and you cannot ſurely refuſe her an infallibility, (i. e. a capacity of exactly relating facts) which you readily grant not only to whatever conſiderable ſociety, civil or religious, but even to individuals. When the Mahometans, who are compoſed of different nations, and conſequently of different intereſts, unanimously atteſt, that at ſuch a time they received ſuch a doctrine from Mahomet, no one of common ſenſe can diſpute a

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querido Irmaõ? He hum facto publico. Se Chriſto exiſtio, ſe enſinou taes e taes doutrinas, ſe obrou taes e taes milagres? ſe a Biblia he eſcripta por taes, e taes Authores? &c. todos eſtes pontos ſaõ materias de facto, que tem cahido debaixo dos ſentidos, e que ſó podem ſer ſabidas dos que foraõ teſtemunhas de viſta, ou de ouvida. A Igreja conſiderada como Meſtra, iſto he a pluralidade de Biſpos unidos ao Papa, he eſte Corpo de Biſpos hereditarios: e vós naõ podeis ſeguramente negar-lhe huma infallibilidade (iſto he huma capacidade de referir exactamente factos) a qual vós concedeis promptamente naõ ſó a qualquer Corpo conſideravel, ou ſeja Civil, ou Religioſo, mas até a Individuos. Quando os Mahometanos, que ſe compoem de differentes Nações, e conſeguintemente de differentes intereſſes, atteſtaõ unanimemente, que em hum tal tempo receberaõ de Mahomet huma tal doutrina, nenhuma peſſoa de ſenſo commum ſe

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public fact of this nature. Why then should you refuse the testimony of the Catholick Church, that is composed of various nations directly opposed in their interests, and often at war; when all her Pastors, as unanimously at least as the Mahometans, declare, that they have received such doctrines from Christ and the Apostles, and all agree in the exposition of all the articles that belong to the faith, and deny that there has ever been the least change in their Church? And how is it possible to suppose any change? There is in the first place a body of pastors, as we have said, established to prevent all innovations: the perpetual return of our holidays put continually before the eyes of the faithful, our mysteries, many of which are and ever have been daily practised. For instance, Christians ever communicated.

attreve a disputar hum facto publico desta natureza. Logo porque razaõ haveis vós de refusar o testemunho da Igreja Catholica, que he composta de várias Nações, directamente oppostas nos seus interesses, e muitas vezes em guerra, quando todos os seus Pastores declaraõ taõ unanimemente, pelo menos como os Mahometanos, que elles receberaõ taes doutrinas de Christo, e seus Apostolos, e todos concordaõ na expoſiçaõ de todos os Artigos que pertencem a Fé, e negaõ que houvesse já mais a minima mudança na Igreja? E como se póde suppor mudança alguma? Primeiramente ha nella hum Corpo de Pastores, como temos dito, estabelecido para impedir todas as innovações: o giro perpetuo dos nossos dias festivos poem continuamente diante dos olhos dos Fieis os nossos Mysterios, muitos dos quaes saõ, e tem sido quotidianamente practicados; por exemplo, a Communhaõ, que os Christãos sempre receberaõ.

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Is it poſſible to ſuppoſe, that when their Paſtors preſented them what appeared to be bread, they did not aſk what they were to receive in the ſacrament, whether mere bread or the real body of Chriſt? Chriſtians then, in all ages, muſt have known what they were to believe in ſo important a matter, eſpecially the nearer they were to the Apoſtles' times, when Paſtors were certainly exact to inſtruct their flock. Whatever you ſuppoſe to have been their faith in this point, it muſt have continued without any alteration: for if there had been the ſmalleſt change, the people, who are naturally turbulent, would have cried out in a matter ſo vaſtly important. If you ſay that they did ſo, but that it has not come to our ears; I anſwer that this is truly ſtrange, ſince we have con-

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He de ſuppor por ventura, que quando os ſeus Paſtores lhes apreſentavaõ o que parecia paõ, elles lhes naõ perguntaſſem o que tinhaõ de receber no Sacramento, ſe mero paõ, ou o Corpo real, e verdadeiro de Chriſto? Logo os Chriſtãos em todos os Seculos, haõ de ter ſabido o que tinhaõ de receber, em huma materia taõ importante, eſpecialmente quanto mais proximos foſſem do tempo dos Apoſtolos, em que os Paſtores eraõ certamente exactos em inſtruir o ſeu rebanho. Qualquer que vós ſupponhais ter ſido a ſua fé neſte ponto, ella deve neceſſariamente ter continuado ſem alteraçaõ alguma, porque ſe nella tiveſſe havido a mais pequena mudança, o povo que he naturalmente turbulento, em huma materia taõ importante como eſta havia de ter reclamado. Se dizeis que elles aſſim o fizeraõ, mas que os ſeus clamores naõ chegaraõ aos noſſos ouvidos, reſpondo, que iſſo he huma couſa verdadeiramente admiravel,

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temporary historians, that have recounted the minutest disputes about words and letters, that have happened in every period of the Church, (not excepting the times of the grossest ignorance) and so essential a change as this they would have passed in silence! How incredible! Besides, what interest could the Church have had to change her doctrine? How could all the different nations that compose it, have combined to make this change, since their interests are all different. If the French, for example, had attempted this change, would not the English have opposed them? and even, if all her parts had united to form this change, would not heretics, who have at all times existed round about the Church, have reproached this alteration, and thus have transmitted it to posterity?

Form the same reasoning for all

que tenhamos nós Hiſtoriadores contemporaneos, que contaraõ as diſputas mais individuaes que houve ſobre palavras, e letras em cada periodo da Igreja (ſem exceptuar os tempos da mais craſſa ignorancia) e huma mudança taõ eſſencial como eſta a tenhaõ paſſado toda em ſilencio! O' como he incrivel! De mais, que intereſſe podia ter tido a Igreja em mudar a ſua doutrina? Como podiaõ todas as differentes Nações que a compoem, ter conſpirado a fazer eſta mudança, quando os ſeus intereſſes ſaõ todos differentes? Se os Francezes, por exemplo, tiveſſem tentado eſta mudança, naõ ſe lhes teriaõ oppoſto os Inglezes? E ainda quando todos os partidos ſe uniſſem á formar eſta mudança, os Hereges que tem exiſtido em todos os tempos á roda deſta Igreja, naõ lhes teriaõ lançado em roſto ſimilhante alteraçaõ, e naõ a teriaõ aſſim tranſmittido á poſteridade?

Em todos os outros Artigos da

the other articles of our faith, where you ſuſpect a change, as for that of the real preſence of Chriſt in the holy Communion. Thus you ſee, my dear Friend, that common ſenſe forces us to receive the Church's teſtimony, when ſhe declares that ſhe has received ſuch and ſuch truths from Chriſt and the Apoſtles, and that ſhe has conſerved them unaltered. When we are arrived to admit this her teſtimony concerning what Chriſt and the Apoſtles delivered her, from that moment, if conſiſtent, we are Catholicks; ſince all Chriſtians hold that what Chriſt and the Apoſtles taught is certainly true. This moral infallibility, which you are obliged to grant to the Church, as to all other great ſocieties, becomes divine in virtue of the promiſe of Chriſt, who has expreſsly communicated to her his own immutability. This appears in

nossa fé, em que vós suspeitais ter havido alguma mudança, fazei o mesmo raciocinio que neste da real presença de Christo na sagrada Communhaõ. Assim bem vedes, meu querido Amigo, que o senso commum nos obriga a acceitar o testemunho da Igreja, quando ella declara que recebeo taes e taes verdades de Christo, e dos Apostolos, e que as tem conservado sem alteraçaõ. Tanto que chegamos a admittir este seu testemunho acerca do que Christo, e os Apostolos lhe entregaraõ, desde esse momento, dado que elle exista, somos Catholicos; porque todos os Christãos tem, que o que Christo, e os Apostolos ensinaraõ, he certamente verdade. Esta *infallibilidade moral*, que vós sois obrigado a conceder á Igreja assim como a todas as outras Sociedades grandes, torna-se divina, em virtude da promessa de Christo, que lhe tem expressamente communicado a sua propria immutabilidade. Isto se vê claramen-

a striking manner, if we consider the words of Christ's promise. He said to the Apostles, Matt. xxviii. 18. 19. 20. „ Go forth, and teach; „ and behold I am with you „ (i. e. „ teaching) until the end of the world „. Now a Church, that has Christ present while it teaches, must certainly be infallible; and this presence is surely promised to the successors of the Apostles, to whom the words, „ until the world's end, „ must be applied, since the Apostles themselves were all dead, except St. John, before the end of the first century.

Again Christ promised his Apostles, John xiv. 16, 17. „ the „ Spirit of truth to remain with „ them for ever, „ i. e. to the end of the world. This text, for the same reason as the preceding, must also be applied to the Apostles' successors, the pastors and teachers of the Church; which, having thus for guide „ the Spirit of truth, „ must

te, ſe conſiderar-mos as palavras da promeſſa de Chriſto. Elle diſſe aos Apoſtolos, Matth. c. 28. v. 18. 19. 20. „ Ide, e enſinai, e vede que eu eſ- „ tou comvoſco (iſto he, enſinando) „ até o fim do mundo. „ Ora huma Igreja, que quando enſina tem a Chriſto preſente, certamente deve ſer infallivel; e eſta preſença he promettida *ſem duvida nenhuma* aos Succeſſores dos Apoſtolos, a quem as palavras „ até o fim do mundo „ ſe devem applicar; pois que quanto aos Apoſtolos em ſi, excepto S. Joaõ, todos elles eraõ mortos antes do fim do primeiro ſeculo. Mais: Chriſto prometteo aos ſeus Apoſtolos, Joaõ c. 14. v. 16. 17. „ O Eſpirito de verdade para ficar „ com elles para ſempre „ iſto he até o fim do mundo. Eſte texto pela meſma razaõ que o precedente, deve tambem ſer applicado aos Succeſſores dos Apoſtolos, aos Paſtores, e Doutores da Igreja, os quaes tendo aſſim por guia „ o Eſpirito de ver-

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must necessarily avoid all errors in faith, i. e. must be infallible. I was then founded on reason and scripture, and not merely, as you say, on the legends of our Church, when I said, that the Pope, with the majority of our Bishops, are directed by the Spirit to decide what we are to believe; *for it is as public and incontestable a fact, that the Pope is the successor of St. Peter, and that the other Bishops are successors of the other Apostles, as that Lewis XVI. is successor of St. Lewis.*

Again all kinds of reasons persuade that Christ's Church ought to be infallible. Christ declares, that he that hears her, hears himself: He commands us to obey her, under pain of being regarded as heathens. God surely cannot order us to obey one that is capable of teaching us damnable errors; otherwise he would be himself

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» dade» devem necessariamente evitar todos os erros na fé, isto he, devem ser infalliveis. Logo na razaõ, e na Escriptura, e naõ meramente, como vós dizeis »*nas lendas da nossa Igreja*» he que eu me fundei, quando disse que *o Papa com a pluralidade dos nossos Bispos saõ dirigidos pelo Espirito para decidirem o que temos de crer*; porque he hum facto taõ publico, e inconteſtavel que o Papa he o Succeſſor de S. Pedro, e que os outros Bispos saõ Succeſſores dos outros Apoſtolos como que Luiz XVI. he Succeſſor de S. Luiz. Mais: todos os generos de razões perſuadem que a Igreja de Chriſto deve ſer infallivel. Chriſto declara » que » aquelle que a ouve a ella, o ou» ve a elle » Manda-nos que lhe obedeçamos ſob pena » de ſermos repu» tados por Gentios: » Ora Deos naõ póde certamente mandar-nos que obedeçamos a quem he capaz de nos enſinar erros dignos de anathema; de outra ſorte elle meſmo ſeria o Au-

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the author of them. —Besides, why did God establish the Church? or, In order, says St. Paul. Ephes. iv. 14. that we may not be tossed to and fro by every wind of doctrine; i. e. that we may not be ever in doubt. But you Protestants, can you ever be free from doubts? This is impossible, since you have no infallible authority to settle them.

However a visible and infallible authority distinct from Scripture, (which is the law) is absolutely necessary to decide the contentions that arise among Christians. Where this authority is not admitted, there is no fixed rule, no invariable articles of faith. The proof of this is the increasing multitude of sects among you, which frequently end in Socinianism, Deism, &c. But what is the most palpable demonstration of what I advance, is, the late al-

thor delles. Além disso, porque razaõ estabeleceo Deos a Igreja? Em ordem, diz S. Paulo Ephes. c. 4. v. 14. „a que nós naõ possamos ser „agitados por todo o vento de dou„trina.„ isto he, que nós naõ possamos estar nunca em duvida. Mas vós Protestantes podeis jámais estar livres de duvidas? he impossivel, visto que naõ tendes authoridade nenhuma infallivel, que as faça aquietar.

Além de que he absolutamente necessaria huma authoridade visivel, e infallivel, distincta da Escriptura (que he a Lei) para decidir as contendas, que se levantaõ entre os Christãos. Onde esta authoridade naõ he admittida, naõ ha regra nenhuma fixa, naõ ha artigos de fé invariaveis. A prova disto he a multidaõ de Seitas, que se vai augmentando entre vós, as quaes acabaõ frequentemente em Socinianismo, Deismo, &c. Mas a demonstraçaõ mais palpavel do que eu acabo de dizer he a ultima alteraçaõ, que entre vós fizeraõ

alteration that those of the Church of England among you have made in the articles of faith. What are the articles of faith? They are eternal truths revealed by God, and founded on his veracity: As the divine veracity is unchangeable, the truths that depend on it must remain the same; for „ heaven and „ earth will pass away before one „ of God's words shall fail „. And therefore it is not only absurd but impious to attempt to change them, since this is making God a liar. — Experience then proves, that you need an infallible judge. Nor can you reply that the bible is this unerring judge; for the bible is the law; it is a mute book, and the subject of dispute: we need a sovereign and visible judge to declare who is right and who is wrong. I repeat it, the Bible cannot be this judge; for without the decision of the Church, we must always have some of these doubts: 1. Whether the bible that

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raõ os da Igreja de Inglaterra nos artigos de fé. Que saõ os artigos de fé? Saõ verdades eternas reveladas por Deos, e fundadas na sua veracidade. Assim como a veracidade Divina he immutavel; assim as verdades, que della dependem, devem ser sempre as mesmas. Primeiro haõ de passar o Ceo, e a Terra do que deixe de se cumprir huma das palavras de Deos; e por isso he naõ sómente absurdo mas impio o tentar mudallas, porque isto he fazer a Deos mentiroso. Logo a experiencia prova que vós necessitais de hum Juiz infallivel; nem podeis replicar que a Biblia he este Juiz infallivel; porque a Biblia he a lei; he hum livro mudo; e o sujeito de disputa; e nós necessitamos de hum Juiz Soberano, e visivel para declarar quem tem razaõ, e quem a naõ tem. Outra vez o digo, a Biblia naõ póde ser este Juiz, porque sem a decisaõ da Igreja sempre nós havemos de ter alguma destas duvidas. 1. Se a Biblia, que nós te-

we have be genuine and canonical; 2. Whether it be entire and unaltered. This second doubt is reasonably founded on the various readings of different manuscripts; 3. Whether it be faithfully translated; and 4. What is the most important, Whether we have ascertained its true meaning. Amidst so many doubts and incertitudes, where can be the certitude of faith? Yet our faith ought to be so firm and unshaken, that we should be ready, like the Martyrs, to die in its defence; otherwise we are unworthy of Christ and of the name of Christians. We Catholicks can have none of these incertitudes, because we submit to the Church which we believe to be infallible.— Further, what evinces that necessity of an infallible Church is, that such a one alone *is adapted to the bulk of mankind. Is not God, according to S. Paul, „ the Saviour „ of all men „ ? Does he not will and even shew the tenderest solicitude for the salvation of children*

temos he genuina, e Canonica; 2. Se he inteira, e sem alteraçaõ: esta segunda duvida tem bastante fundamento nas lições varias de diversos manuscriptos; 3. Se está fielmente traduzida; e 4. Que he a mais importante, se temos dado com seu verdadeiro sentido. No meio de tantas duvidas, e incertezas, onde pode estar a certeza da fé? além disso, a nossa fé deve ser taõ firme, e immovel, que estejamos promptos, bem como os Martyres, a morrer em sua defeza; de outra sorte somos indignos de Christo, e do nome de Christãos. Nós os Catholicos naõ podemos ter nenhuma destas incertezas, porque nos sujeitamos á Igreja, a qual cremos ser infallivel. Mais: o que prova evidentemente a necessidade de huma Igreja infallivel, he, que só huma tal he accommodada á maior parte do genero humano. Naõ he Deos, segundo S. Paulo „ o Salvador de todos os homens „? Naõ quer elle, e até naõ mostra o mais terno cuidado pela salvaçaõ dos filhos dos pobres, e ignorantes? Saõ os pobres officiaes, e tra-

of the poor and ignorant? Are the poor artisans and labourers, who are continually occupied by the cares of life, and women, who do not apply to study: are they, I say, capable of that eternal discussion and examination which your principles demand? No, for this the longest life of the most learned would not suffice. — This article of the infallibility of the Church once established a Christian's doubts immediately vanish, for if once sure that God cannot permit the Church to deceive me, from that moment I am obliged in conscience to receive all her decisions, even in things that appear the most incredible to reason. — The first consequence deducible from the Church's infallibility is, that she has never erred, and that Luther, Calvin, &c. who have pretended it, have made Christ a liar, who has declared, Matt. xvi. 18. „ that the „ Gates of Hell shall not prevail against

lhadores, que eſtaõ continuamente occupados nos cuidados da vida; e as mulheres que naõ ſe applicaõ a eſtudar; ſaõ eſtes, digo, capazes daquella eterna diſcuſſaõ, e exame que pedem os voſſos principios? Naõ, para iſto ainda a vida mais dilatada dos maiores letrados naõ ſeria ſufficiente. Eſte artigo da Infallibilidade da Igreja huma vez eſtabelecido immediatamente ſe deſvanecem as duvidas de hum Chriſtaõ, porque huma vez certo, que Deos naõ póde permittir que a Igreja me engane, deſde eſſe momento eſtou eu obrigado em conſciencia a acceitar todas as ſuas decisões, ainda em couſas que parecem as mais incriveis á razaõ. A primeira conſequencia, que ſe póde deduzir da Infallibilidade da Igreja, he que ella naõ tem já mais errado, e que Luthero, Calvino, e outros, que aſſim o tem pretendido, fizeraõ de Chriſto hum mentiroſo, o qual declarou por S. Matt. c. 16. v. 18. „ Que as Portas do Inferno naõ

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„ againſt his Church „. Now if error has infected her, the Gates of Hell have prevailed, and Chriſt has not fulfilled his promiſe. — The ſecond conſequence is, that all thoſe, that knowingly and willfuly follow thoſe pretending Reformers are in evident danger of eternal ruin. Thoſe perſons can never give a ſatisfying anſwer to the following argument: In Luther and Calvin's time, either the Romiſh Church was Chriſt's true ſpouſe, or ſome other ſociety was ſo, or elſe, Chriſt's true Church had ceaſed. If the Romiſh ſociety was at that time Chriſt's Church, no one could ſeparate from it without riſking his ſalvation, ſince there is no ſalvation for thoſe that are ſeparated from Chriſt: If any other ſociety was then Chriſt's true Church, they were obliged to join it under pain of damnation: If they ſay that Chriſt's Church had

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„ haõ de prevalecer contra a ſua Igre-
„ja. „ Agora ſe o erro a tem inficio-
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prio o ſua promeſſa. A ſegunda con-
ſequencia he, que todos aquelles, que
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guem eſtes falſos Reformadores, eſtaõ
em evidente perigo de eterna ruina.
Eſtas peſſoas nunca podem dar huma
reſpoſta, que ſatisfaça ao argumento
ſeguinte. No tempo de Luthero, e
Calvino, ou a Igreja Romana era a
verdadeira eſpoſa de Chriſto, ou o
era alguma outra Sociedade, ou alias
tinha ceſſado a verdadeira Igreja de
Chriſto. Se a Sociedade Romana era
naquelle tempo a Igreja de Chriſto,
ninguem ſe podia ſeparar della ſem
arriſcar a ſua ſalvaçaõ, porque naõ ha
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rados de Chriſto; ſe alguma outra So-
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unir-ſe a ella ſob pena de condemna-
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ceaſed; they make Chriſt a liar, who has promiſed its perpetual duration in ſpite of all the rage of earth and hell.

4 What I have ſaid on Infallibility will give you a juſt idea of what we mean by Tradition, which the Proteſtants ſo greatly miſrepreſent. By this word we mean nothing elſe than the general, unanimous, and conſtant teſtimony of the Church of all ages about the truths revealed by Chriſt.

5 To ſhew you the neceſſity of a ſupreme authority in the Church, in order to decide all conteſts that ariſe, I remind you, that there was never yet in the world any ſtate which had not its high tribunal from which there is no appeal. This you allow to be neceſſary in all civil governments, to prevent anarchy and confuſion; but you add, „that there

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to tinha ceſſado, fazem de Chriſto hum mentiroſo, o qual tem promettido a ſua perpetua duraçaõ a pezar de toda a raiva da Terra, e do Inferno.

4 O que eu tenho dito ſobre a *Infallibilidade*, vos dará huma juſta idéa do que nós entendemos por *Tradiçaõ*, a qual os Proteſtantes taõ grandemente desfiguraõ. Por eſta palavra naõ entendemos mais que *o geral, unanime, e conſtante teſtemunho* da Igreja de todos os ſeculos ácerca das verdades reveladas por Chriſto.

5 Para vos moſtrar a neceſſidade, que ha de huma ſuprema authoridade na Igreja em ordem a decidir todas as contendas que ſe levantaõ, lembro-vos, que jámais houve ainda no mundo Eſtado algum, que naõ tiveſſe o ſeu Tribunal Supremo, do qual naõ houveſſe appellaçaõ. Iſto concedeis vós que he neceſſario em todos os Governos Civis, para evitar Anarchia, e confuſaõ: mas ac-

» re is no parity between civil and » religious ſocieties : » I wish that you had pointed out the difference ; for both are bodies of men , i. e. of beings governed by reaſon and paſſions ; and taking men as they are , (for it is not a queſtion of an imaginary order of things) there is no other means of forming any kind of ſociety than that of authority and ſubmiſſion. Law and ſubordination are abſolutely neceſſary , without which there can be no union , and each will do what he pleaſes. All the individuals will be ſo many members ſeparated and diſperſed , that will no longer form a body. It is true , that eccleſiaſtical laws muſt be different from civil ones , in this ſenſe , that the one oblige the mind , and the other the body ; the one impoſe ſpiritual pains , and the other corporal ones. The end propoſed by theſe two ſocieties is alſo different : that of the firſt

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creſcentais »que naõ ha paridade entre Sociedades Civís, e Religioſas: » deſejara eu que vós me tiveſſeis moſtrado a differença; porque ambas ſaõ corpos de homens, iſto he, de Entes governados pela razaõ, e paixões, e tomando os homens como elles em ſi ſaõ (porque a queſtaõ naõ he de couſas de huma ordem imaginaria) naõ ha outros meios de formar qualquer genero de ſociedade ſe naõ o da authoridade, e ſubmiſſaõ. Lei, e ſubordinaçaõ ſaõ couſas abſolutamente neceſſarias, ſem as quaes naõ póde haver uniaõ, e cada hum fará o que quizer. Todos os individuos ſeraõ tantos membros ſeparados, e diſperſos, que já naõ formaráõ hum corpo. He verdade que as leis Eccleſiaſticas devem ſer differentes das Civís, neſte ſentido, que humas obrigaõ o eſpirito, as outras o corpo; humas impoem penas eſpirituaes, as outras corporaes. O fim, que eſtas duas ſociedades ſe propoem, tambem he differente: o da pri-

is the good of the ſoul: that of the ſecond is the good of the body: but ſtill both are viſible ſocieties compoſed of men; and conſequently it is as abſurd to pretend to form a Church without impoſing laws on the mind, as to pretend to form a ſtate without impoſing laws on the body. This abſurdity is ſo manifeſt, that there has never yet been among you, or elſewhere, any eccleſiaſtical body, that has not impoſed ſome ſort of laws on the minds of its members.

6 *You ſay, that* „ *we are accountable to none but God for our belief;* „ *and intimate, that you think all religions equally conduct to ſalvation. This opinion is the neceſſary appendix to the Proteſtant principles. If the compaſs of a letter would permit, I would ſet fully before your eyes the horrid conſequences of this dreadful principle. I could demonſtrate, that it tends directly*

not

primeira he o bem da alma, o da ſegunda he o bem do corpo: mas iſſo naõ obſtante ambas ſaõ ſociedades viſiveis compoſtas de homens; e conſeguintemente he taõ abſurdo pretender formar huma Igreja ſem impor leis ao eſpirito, como pretender formar hum Eſtado ſem impor leis ao corpo. Eſte abſurdo he taõ manifeſto, que jámais houve ainda Corpo algum Eccleſiaſtico entre vós, ou em outra qualquer parte, que naõ tenha impoſto algum genero de leis aos eſpiritos dos ſeus membros.

6 Vós dizeis, que „ nós naõ ſomos obrigados a dar conta da noſſa crença a ninguem ſenaõ a Deos „ e dais indicios de que julgais que todas as Religiões conduzem igualmente á ſalvaçaõ. Eſta opiniaõ he o appendix neceſſario dos principios Proteſtantes. Se os limites de huma carta o permittiſſem, eu vos poria inteiramente diante dos olhos, as horriveis conſequencias deſte terrivel principio: podia moſtrar-vos que elle ſe encami-

not only to introduce all Chriſtian ſects, but Mahometaniſm, Deiſm, and even Atheiſm, and conſequently that it tends to overturn entirely the Chriſtian Religion, which Chriſt has eſtabliſhed at the expence of all his blood. Is it poſſible that the Son of God could have deſcended from heaven to eſtabliſh ſuch an indifference of Religion? Is it conſiſtent with the infinite wiſdom of God to act thus entirely in vain? By this ſyſtem you accuſe the Apoſtles; the Apoſtolick men, and all the Martyrs, of the greateſt imaginable folly, for having ſuffered and died to eſtabliſh a Religion that was uſeleſs, ſince men could be ſaved without it. Are not theſe few reflections capable of giving horror for this ſyſtem, to one that ſtill retains the ſmalleſt ſpark of faith, and reſpect for the Goſpel of our adorable Jeſus? Conſider this horrible precipice on which

you

minha directamente naõ ſó a introduzir todas as Seitas Chriſtãs, mas o Mahometiſmo, o Deiſmo, e até o Atheiſmo, e por conſeguinte que elle ſe encaminha a arruinar inteiramente a Religiaõ Chriſtã, que Chriſto eſtabeleceo á cuſta de todo o ſeu ſangue. He poſſivel que o Filho de Deos tenha deſcido do Ceo, a eſtabelecer huma tal indifferença de Religiaõ? He compativel com a infinita Sabedoria de Deos o obrar aſſim por eſte modo inteiramente em vaõ? Por meio deſte ſyſtema accuſais vós os Apoſtolos, os homens Apoſtolicos, e todos os Martyres, da maior loucura, que ſe póde imaginar, por terem padecido, e morrido para eſtabelecer huma Religiaõ que era inutil, pois que ſem ella ſe podiaõ os homens ſalvar. Naõ ſaõ eſtas poucas reflexões capazes de fazer conceber horror a eſte ſyſtema a quem conſervar ainda huma pequena faiſca de fé, e reſpeito ao Evangelho do noſſo adoravel Jeſus? Conſiderai eſte horrivel precipicio ſobre que el-

you hang, and that in consequence of Protestant principles, and shudder at your danger.

7 If the reasons, by which I have endeavoured to defend our Religion, convince you of its truth, do not blush to own it openly and boldly. It is noble to confess and correct an error. Besides your error, if you do not make it personal, by a wilful adherence to it after it is known to be such, is rather the fault of your education than your's. Remember that Christ threatens to renounce before the assembled universe, those who refuse to confess him before men.

8 Let me mention to you a strong presumption, that ours is the only true Religion, viz. that it is the only one which inspires the most heroic sacrifices. I have seen, and often see, persons of the first rank in life, delicate Ladies, &c. renounce all the pleasures, riches and honours

of

eſtais pendente, e iſto em conſequencia dos principios Proteſtantes; e tremei de ſuſto á viſta do voſſo perigo.

7 Se as razões com que eu tenho procurado defender a noſſa Religiaõ vos convencem da ſua verdade, naõ vos envergonheis de a confeſſar aberta, e ouſadamente. Nobre couſa he confeſſar, e corrigir hum erro. Além de que o voſſo erro, ſe o naõ fizerdes peſſoal por hum voluntario apêgo a elle depois de o terdes conhecido por tal, mais he defeito da voſſa educaçaõ, do que voſſo. Lembrai-vos que Chriſto ameaça com negar em preſença de todo o univerſo aquelles, que refuſaõ confeſſallo a elle em preſença dos homens.

8 Permitti que vos exponha huma conjectura forte de que a noſſa Religiaõ he a unica verdadeira, vem a ſer, que ella he a unica que inſpira os mais heroicos ſacrificios. Eu tenho viſto, e vejo muitas peſſoas da primeira ordem na vida, Senhoras delicadas, renunciarem a todos os prazeres, ri-

que-

of this world, and devote themſelves, ſome to ſerve the ſick and dying in infected hoſpitals; others to the moſt rigorous penitence in convents. Among theſe laſt holds the firſt rank Madame Louiſa, Aunt to the preſent King of France. She was the darling daughter of Lewis XV. She quitted the moſt brilliant Court of Europe in the bloom of youth; and entered the order of the Carmelites, among whom are practiſed the moſt exceſſive auſterities. There ſhe performs the vileſt offices among the Nuns her Siſters; and all this to honour and imitate the humility of her divine Maſter Jeſus, who, though Lord of all, „ took on himſelf the form „ of a ſlave, and became obedient even „ to the death of the Croſs. „ She has aſſured me with her own mouth, that ſhe never taſted, amidſt the pleaſures of the world, any of thoſe pure delights that ſhe now taſtes amidſt the poverty, penitence, obedience and humiliations of a Cloiſter.

My

quezas, e honras deſte mundo, e dedicarem-ſe humas a ſervir os enfermos, e moribundos em Hoſpitaes inficionados, outras darem-ſe ás mais rigoroſas penitencias em Conventos. Entre eſtas ultimas tem o primeiro lugar Madame Luiza, Tia do preſente Rei de França: era a filha querida de Luiz XV. deixou a Corte mais brilhante da Europa na flor da mocidade, e entrou na Ordem das Carmeſitas, entre as quaes ſe praticaõ as mais exceſſivas auſteridades. Alli faz entre as Freiras ſuas Irmãs os officios mais humildes, e tudo iſtó para imitar a humildade de ſeu Divino Meſtre Jeſus, o qual ainda que era Senhor de todos » tomou ſobre » ſi a forma de eſcravo, e ſe fez » obediente até á morte, e morte de » Cruz. » Ella meſma me aſſegurou, que entre os prazeres do mundo nunca já mais gozara algum daquelles puros deleites de que ella agora goza no meio da pobreza, da penitencia, da obediencia, e das humiliações de hum Clauſtro. Meu

My dear Brother, when I compare this text of St. Paul, „ One „ faith, „ with that other of the same Apostle, „ Without faith it is „ impossible to please God, „ and consequently to be saved; I feel the most lively grief on account of that eternal separation which must take place between us, if one or the other does not change his Religion; for there can be but one of us in the right, since your faith is entirely opposite. — I conjure you to reflect seriously on what I have written, and to demand God's light to guide you. — I am, with all possible cordiality ad affection;

Your tender and loving

Friend and Brother.

Paris — 1787.

J. Thayer.

MR. NATH. THAYER,
Queen-Street, Boston, in North-America.

The

9 Meu querido Irmaõ, quando eu comparo este Texto de S. Paulo „ Hu„ ma fé „ com aquelloutro do meſmo Apoſtolo „ Sem fé, he impoſſivel a„ gradar a Deos „ e conſeguintemente ſer ſalvo; ſinto-me penetrado da mais viva magoa, em razaõ daquella ſeparaçaõ eterna, que neceſſariamente ha de haver entre nós, ſe hum, ou outro naõ muda a ſua Religiaõ, porque de nós ſó hum he o que póde ter razaõ, viſto ſer a voſſa fé inteiramente oppoſta. Rogo-vos que reflictais ſeriamente ſobre o que tenho eſcripto, e que peçais a Deos que vos guie com a ſua luz. Sou com toda a cordialidade, e affecto poſſivel;

Voſſo terno, e amante
Amigo, e Irmaõ

Paris — 1787.

Joaõ Thayer.

Ao Senhor Nathanael Thayer, na rua da Rainha, em Boſton, na America do Norte.

A

THE following letter was sent to Mr. Thayer, by a young Lady, whom he had received into the Church, and to whom he had given her first Communion. As it serves to show the pure joys, and almost extatic delights, which are tasted by those who sincerely return to the Only true Church of Christ; he has thought proper to render in publick.

How astonishing is it that the Protestants will not at least enquire into a Religion, which is capable of inspiring such heroic sentiments, and of affording such real happiness!

A Seguinte Carta foi mandada ao Senhor Thayer por huma Senhora de poucos annos, a quem elle tinha admittido na Igreja, e a quem tinha dado a ſua primeira Communhaõ. E porque ella ſerve para moſtrar as puras alegrias, e deleites quaſi extaticos de que gozaõ os que ſinceramente voltaõ para a *Unica Igreja verdadeira de Chriſto*, por eſta cauſa julgou conveniente o fazella publica.

Quanto he para admirar que os Proteſtantes naõ queiraõ pelo menos informar-ſe de huma Religiaõ que he capaz de inſpirar eſtes heroicos ſentimentos, e de cauſar eſta *real felicidade*!

JESUS AND MARY.

SIR.

FOR your ſatisfaction, as well as my own, I look upon myſelf as indiſpenſably obliged to acknowledge by letter my many obligations to you, and the gratitude I feel, which will be laſting as life, as nothing can ever obliterate from my memory, the graces, which, from you (as an inſtrument in God's hands) I have already received. Before I made abjuration, fear ſuggeſted, that I might have ſome after reflections that would probably make me repent being too precipitate in an affair of ſo great importance. Thoſe fears I now plainly perceive were only ſnares of the Tem-

JESUS E MARIA.

SENHOR.

PAra ſatisfaçaõ voſſa, e tambem minha me conſidero como indiſpenſavelmente obrigada a confeſſar por eſcripto as minhas muitas obrigações para comvoſco, e o agradecimento que eu ſinto, o qual ha de durar tanto quanto a minha vida; porque couſa nenhuma poderá já mais riſcar da minha memoria as graças que eu de vós (como inſtrumento nas mãos de Deos) tenho já recebido. Antes que eu fizeſſe a minha abjuraçaõ, ſuggeria-me o temor, que eu poderia fazer depois algumas reflexões, que provavelmente me fizeſſem arrepender de ſer nimiamente precipitada em hum negocio de taõ grande importancia. Mas agora conheço claramente que aquelles temores eraõ ſó

Tempter; as the combats within are at this moment entirely ſubſided, and a perfect calm and ſweet ſerenity ſucceed; which leave me the power of making juſt reflections on the mercy and goodneſs of God, in bringing me to the knowledge of the Catholick faith, while thouſands more worthy are left blinded by deluſion and error. His providence leaves me not with a bare knowledge of the truth, but is ſtill farther extended by receiving me a member of the Church, and giving me a part in the Communion of Saints. Theſe heavenly mercies were all of them ratified in his giving me himſelf in the holy Communion: but here I muſt be ſilent, loſt in admiration and love; for no tongue can expreſs, no pen deſcribe, the joys that in that divine Sacrament were conveyed to my ſoul. The more I contemplate, the more I admire

mente laços do tentador; porque os combates interiores estaõ presentemente apaziguados, e succedeo-lhes huma perfeita, tranquilla, e doce serenidade, a qual me deixa a faculdade de fazer justas reflexões sobre a misericordia, e bondade de Deos em me trazer ao conhecimento da Fé Catholica, em quanto milhares mais dignos saõ deixados ficar cegos da illusaõ, e do erro. A sua Providencia naõ me deixa só com hum simples conhecimento da verdade; mas estende-se ainda mais longe, fazendo-me hum membro vivo da sua Igreja, e dando-me huma parte na Communhaõ dos Santos. Estas celestiaes misericordias todas ellas forão ratificadas com se me dar a si mesmo na sagrada Communhaõ: mas aqui devo eu ficar em silencio, perdida de admiraçaõ, e amor, porque nenhuma lingua póde exprimir, nenhuma penna descrever as alegrias que naquelle Divino Sacramento se communicaraõ á minha alma; quanto mais contemplo, tanto

mais

and adore; no thanks can I render worthy of so inestimable a treasure. I had often formed in my imagination, what must be the consolation that the faithful experience when united with Jesus; but how infinitely short were my ideas of what I felt myself, when permitted to partake of that sacred mystery! Had I suffered all my life persecutions and afflictions in support of the faith, in that one moment they had all been more than amply repaid. O how I lament the impossibility of making the Protestants sensible of the losses they sustain in being divided from the Church! Could they be but once brought to taste the blessings conferred on its members, surely they would not hesitate a moment, the abandoning of all for Christ. I am astonished at myself at having so long retarded my happiness, seeking among the creatures what the Creator alone

mais admiro, e adoro: nenhumas graças posso eu render dignas de Thesouro taõ inestimavel. Por muitas vezes tinha eu figurado na minha imaginaçaõ, qual seria a consolaçaõ que exprimentaõ os fieis quando unidos a Jesus; mas quam infinitamente inferiores eraõ as minhas idéas, ao que eu mesmo senti, quando se me permittio participar deste Sagrado Mysterio! Se eu toda a minha vida tivesse soffrido perseguições, e afflicções por sustentar a fé, naquelle unico momento todas ellas teriaõ sido mais que amplamente recompensadas. O' quanto lamento o naõ poder fazer que os Protestantes conheçaõ as perdas que elles padecem por estarem separados da Igreja! Se elles se podessem reduzir huma só vez a provar as bençãos conferidas aos seus membros, por certo que naõ haviaõ de hesitar hum momento em deixar tudo por Christo. Eu mesma me admiro de mim, como retardei tanto tempo a minha felicidade, buscando entre as creaturas,

could bestow. It is not a little difficulty I find in keeping my sentiments to myself: I long to make publick profession of my faith, that all my friends may know, that the Catholick Religion affords joys that never could flow from superstitious worship: but though prudence at present keeps me silent, I have in the most solemn manner vowed, supported by divine grace, to make an entire renunciation of family, friends, and every other consideration, rather than to deny my Religion, or abandon the principles I have just embraced. I regard myself in a particular manner bound to support and spread the everlasting truths I have learned, and shall think myself peculiarly fortunate, should I ever meet with a situation, wherein I may mark my gratitude to God, by promoting the spiritual good of any of his creatures.

ras, o que só o Creador podia dar. Agora naõ he pequena a difficuldade que acho em guardar comigo os meus sentimentos; continuamente suspiro por fazer publica a profissaõ da minha fé, para que todas as pessoas da minha amisade possaõ conhecer que a Religiaõ Catholica communica alegrias, que nunca poderaõ nascer de hum culto supersticioso: mas ainda que a prudencia por agora me tem callada, eu tenho votado do modo mais solemne, *ajudando-me a Divina Graça*, fazer huma inteira renuncia de familia, de amigos, e de qualquer outro respeito, antes do que negar a minha Religiaõ, ou abandonar os principios que tenho justamente abraçado. Eu me considero obrigada por hum modo particular a sustentar, e divulgar as verdades eternas que tenho aprendido, e heide-me julgar particularmente affortunada se algum dia me achar em estado de poder mostrar o meu agradecimento para com Deos promovendo o bem espi-

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tures. I have likewise dedicated myself to the Holy Virgin, with an intention to repair, as far as lies in my power, the many years spent in a total neglect of her service, as I am fully perſuaded of the great influence she has with her Son, when interceding for us.

I have the honour to be,

SIR,

Your grateful Servant.

Aug. 16. 1787.

* * * *

FINIS.

ritual de qualquer das ſuas creaturas. Tambem me tenho dedicado á Virgem Santa, com intento de reſtaurar, quanto eſtiver em meu poder, os muitos annos paſſados em hum total deſcuido do ſeu ſerviço, porque eſtou inteiramente perſuadida do grande valimento que ella tem com ſeu Filho quando intercede por nós.

Eu tenho a honra de ſer,

SENHOR,

Voſſa Serva agradecida

Agoſto 16. 1787.

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